

MOODY BIBLE INSTITUTE  
MONTHLY

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"Dry Land Harvest," Eastern Oregon

By J. Leo Fairbanks

Courtesy Literary Digest

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# Moody Bible Institute Monthly

NOVEMBER, 1928

## EDITORIAL NOTES

### A GLAD THANKSGIVING DAY

By Fred Scott Shepard, Toronto, Canada

A thankful heart, a cheerful mind;  
A simple part which all may find;  
A time in which to sing and pray—  
These make a glad Thanksgiving Day.

This will be true, if Christ be known,  
Your simple part His will to own;  
For heart and mind set to obey,  
Make truly glad Thanksgiving Day.

Then gratefully and cheerfully  
Perform the tasks life brings to thee;  
Thus every day along the way  
Will be a glad thanks-giving day.

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At this writing the President's Thanksgiving proclamation has not been announced, and it is not known specifically

**Cause  
for**

**Thanksgiving**

for what he may call upon  
the nation to give thanks  
to God. But in a general  
sense everybody knows  
who will pause to think.

Our spacious territory for one thing,  
with every climate that could be desired  
and the varied beauty of it all. The fertility of our soil, so great that we are worried what to do with the surplus. Our mineral wealth, our great industries, our savings banks deposits, our high scale of living and the wages to maintain it, our schools and churches, our comparative freedom from plagues and pestilences, our peace with all our neighbors, our good form of government, our homogeneity, our absence of favored classes in any real sense of the word, our general contentment and gladness of heart that our lot has been cast here and no where else. What a full cup is ours, nationally considered, and how much we have for which to praise the Author and Giver of all good!

"God, our Maker, doth provide  
For our wants to be supplied;  
Come to God's own temple, come,  
Raise the song of the harvest-home."

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The President will call upon us to assemble in our several places of worship on Thanksgiving Day to return thanks to God for His manifold blessings to us as a nation. But what proportion of Protestant Christians will do that? Observe the Catholics on that day, at least in the early hours of that day, and see if they do not put some of us Protestants to shame, as they send their several ways to the sanctuary.

It is a custom among Protestant churches to hold union services on that

day, when trinitarians, unitarians, nothingarians and Jews all come together in a semblance of worship. Elaborate musical programs are prepared with singing whose words no one in the congregation can understand, and a preacher is chosen with a political, or semi-political, oration to deliver. Is this the best way?

We like union meetings, but why not limit them to the churches where the only one and true God is, known and worshipped? And who is He, but the God who has manifested Himself in Jesus Christ? How can there be a union meeting of Christians outside of Him?

And the singing we do, why not let it be "in psalms and hymns and spiritual songs," in which all the people can praise God, singing with grace in their hearts unto Him?

And the preaching, what about that? First of all, we should like to say a word about the reading, we mean the reading of God's Holy Word. What a splendid opportunity Thanksgiving Day offers to read certain chapters of the Bible not often heard in non-liturgical churches at least. We mean such as Deuteronomy 8, Nehemiah 8, Proverbs 16, Isaiah 11, or Matthew 6, especially the latter half of the last named. What better thing could any preacher do than expound one of these chapters to his people on Thanksgiving Day and show them how the principles underlying these words apply to us in the United States today?

And then the Psalms! Think of the wealth of precious teaching for Thanksgiving Day set before us in such Psalms as 34, 65, 67, 103, 104, 107, 116 and several more. If people go to church on Thanksgiving Day and thus meet God face to face, as it were, it will make it for them a holy day, not for gloom in any sense of the word, but for joy and gladness that the world knows nothing about. In proof of this read Nehemiah 8:9-12.

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What a home day it is, and how we should thank God for it! New England tradition makes more of it on the social side than it does of Christmas even. We love to think of reunited families on that day, parents and children, and grandparents, and brothers and sisters, and aunts and uncles watching

"When father carves the duck,"

though we think turkey and cranberry sauce preferable, with two kinds of pie, pumpkin (not squash) being one. See Professor Hosmer's article on another page.

But our point is this, let us give thanks. This is a great day for the family altar. Father is home and the children are not obliged to hurry off to school, and moreover, there is an easy "point of contact," as the pedagogues would say. The children will want to know about Thanksgiving Day, who started it, and why? The story of the Pilgrims so enchanting, cannot be told with God left out. And when He is brought in, how natural to trace His hand in our affairs from that day until now.

Modern history traces everything to secondary causes, the characters and the wills of leading people, the external circumstances of a nation's existence, the influence of great movements of public opinion or the influence of one nation upon another. This is what our children learn in school, but let them learn something different at home.

On Thanksgiving Day let us tell our children that secondary causes are God's agents, and that He is working in our land as truly as He worked in other lands of which the Bible speaks. Benjamin Franklin was a deist, but he confessed that what he saw in the Revolutionary War "shattered his Deism to pieces." Robt. Ellis Thompson reminds us that the legislature of Pennsylvania abolished slavery in that commonwealth as a thanksgiving to God for the successful outcome of that war. And on the other hand, General Grant believed that our Civil War was the penalty this nation paid for her unjust treatment of Mexico in the acquisition of Texas.

Christian parents cannot talk to their children along these lines very long, before "prayer and supplication with thanksgiving" will seem the thing to do, and it will make the day a happier one if it is done.

Blessed is the home where God's name is honored on Thanksgiving Day. Read in this connection the article by Dr. Hill on another page, entitled, "The Home, the Key to the Situation."

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We are glad that our Thanksgiving issue can contain two such contributions as those of Mr. Miller and the late Mr. Macgregor. Both speak of Divine comfort, comfort in the face of death and in the face of life. And what is the comfort and who is the Comforter of which they speak? Ah! the soul that knows not Jesus as the Very God, what he misses when he comes to die and what he misses every day he lives!

Our readers who have reached middle



age will not count it strange if we say, that on no day of the year does such comfort as these two articles contain, taste sweeter than on Thanksgiving Day, the day of home gatherings.

Mr. Miller's words were copied from *Serving and Waiting* by request, and they were spoken on the "departure out of this world" of a sister in Christ whose family will be sorrowing on Thanksgiving Day, but as we have reason to know, it will not be "as others which have no hope." May that be true of every similar home into which this issue of the MONTHLY enters, for as Longfellow so affectingly sings:

"There is no flock however watched and tended,  
But one dead lamb is there.  
There is no fireside howsoever defended,  
But has one vacant chair!"

But the awful sorrows of living of which Mr. Macgregor speaks, how could we bear them, some of us, were it not for the abiding comfort of Jesus Christ! It was such sorrow that He had in mind when He said, "Come unto me all ye that labor and are heavy laden, and I will give you rest." "I," the fulness of that rest is treasured up in Him. "I will," the certainty of it! "I will give," how free! "I will give you," how personal and direct! "Rest," body, mind, soul rest; oh, how we covet it, and yet Jesus offers it if we will come to Him to get it.

Many of our readers know this experience and on this Thanksgiving Day will be glad to say "Amen" to the testimony of Anna Waring,

"My heart is resting, O my God,  
I will give thanks and sing.  
My heart is at the secret source  
Of every precious thing.

"There is a certainty of love,  
That sets my heart at rest;  
A calm assurance for today  
That what Thou dost is best."

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The Psalmist says, "I hate vain thoughts," and his words were in our mind while we were writing the editorial on

#### Vain Thoughts

another page entitled, "Philosophy and Vain Deceit." It is unusual to write one editorial urging subscribers to read another editorial in the same issue, but that is what we are now doing. We trust every one who reads this editorial will read that. The subtle danger in New Thought, Christian Science, Theosophy, Modernism and the like, cannot be over-estimated, and never can be understood until one has some slight conception at least of the human philosophy that is back of them. If the average person knew that in the end these things meant the denial of a personal God and the deification of humanity, he would flee from them as from the face of a murderer. What we have said on another page is little indeed in comparison with what might and ought to be said, but it is at least something, and will help a little where people have hitherto given no attention to the matter. We do not class all our readers thus, but even those better qualified to speak upon the subject than we, may appreciate a brief state-

ment of it to place in the hands of others less informed than themselves. May God graciously use it to open the eyes of some and place them on their guard.

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In the olden days it was thought to be a "knock-down" argument against Christianity that its theological defenders

#### What about Psychology?

were so divided among themselves. There was not only Catholicism and Protestantism, but the various denominations of Protestantism, no two agreeing with themselves. But that argument has lost a good deal, if not all, of its force by the parallel now perceived among the scientists. How many of them agree?

The latest example of their falling out with one another is in the field of psychology. As a matter of fact, what becomes of psychology if Dr. Watson's "Behaviorism" gets the floor? We had only just gotten through trying to find out what "Freudianism" was, when along comes this savant and tells us there is nothing in it. "He (Watson) is more revolutionary than Darwin," one reviewer tells us, "bolder than Nietzsche, and best of all, more useful to the human race than the fatalistic eugenist."

Shades of Sir Alfred Russel Wallace! His hope for the retrograding world, expressed almost with his expiring breath, was eugenics, and is it now true according to Watson, that eugenics has been weighed in the balances and found wanting? Is it possible that habits are stronger than heredity and rearing better than breeding?

What is there to tie to anymore? When a couple of centuries ago, a war between rival philosophies had been fiercely waged, Sydney Smith commented on it saying, "Bishop Berkeley destroyed this world in one volume octavo and nothing remained after his time but mind, which experienced a similar fate at the hands of Mr. Hume in 1737." A recent writer in the *Atlantic Monthly* reminds us of this.

We think therefore, that we will still cling to the Bible. For one thing it doesn't change, and for another thing it seems to be growing more popular every year. Its psychology is still good enough for us.

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We were glad to see that the National Lutheran Editors Association spoke out so clearly and definitely on the religious question in the present national campaign. The statement put forth at their annual meeting in Columbus, Ohio, began in the following way:

"If it were a matter only of the personal religion of the candidate, it would be contrary to the spirit of our Constitution to prejudice a man because of his church affiliation. The situation however, is peculiar because of claims, teachings and principles of the Roman Catholic church which are antagonistic to and irreconcilable with the fundamental principles set forth in the Constitution of our country."

The full text of the statement will be found on another page of this issue, but we refer to it here merely to say that it endorses the position which the MONTHLY has maintained from the beginning and which we believe our readers have cordially approved.

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A ministerial reader asks us to say what the Bible teaches relative to world peace now before the people. "There are large groups of Christian people," he writes, "who are being carried away by this false effort to establish peace. They need to know God's plan and to see that the only hope for peace, sure and lasting, is that which comes through the blood of the Cross."

We appreciate what the brother says and entirely agree with him. He could not have been a very close reader of the MONTHLY however, or he would have seen that the subject has been treated in our pages several times, either editorially or by our contributors. In one way or the other, we have reiterated that there can never be a warless world while there remains a lawless world, and the world will remain lawless until Christ comes to destroy by His coming the lawless one. Meanwhile, however, we would not discourage such efforts as that represented by the Kellogg Peace Pact which are intended to make war more difficult. We do not think it becomes Christians to stand in the way of such efforts while they are at the same time bearing their witness to the source and the nature of true peace.

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The *Southern Churchman* (Richmond), an organ of the Protestant Episcopal church, criticised the Virginia Theological Seminary for its Modernism. The latter replied in an open letter to its alumni, which letter in turn

was answered by a correspondent in the *Southern Churchman*. This correspondent spoke of two subtle things in the seminary letter, one of which he described as "the charge that the *Southern Churchman* confessedly receives its inspiration from such schools as the Moody Bible Institute." He then went on to say:

"This is worthy of some attention. What, pray, is the matter (doctrinally) with the Moody Bible Institute? No doubt almost every churchman would find himself in disagreement with the Moody Bible Institute over questions of liturgical forms, church polity and ritual. But so far as the major New Testament doctrines are concerned, the Moody Bible Institute follows the statements of the Apostle's and Nicene Creeds. On these the doctrines of the church and of the Moody Bible Institute are in general agreement.

"If the Virginia Seminary is in disagreement with the Moody Bible Institute over such questions as the virgin birth, the deity of Jesus, the atonement, the inspiration of the Bible, etc., then the seminary confesses its deviation from the revealed truth of God's Holy Word.

"We may say in closing, that when

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the Virginia Seminary can turn out men as well equipped to win men to Christ as are the graduates of the Moody Bible Institute, then all suspicions as to her loyalty to Christ and His Church will have been removed. But as long as the Virginia Seminary continues to turn out men who think it a mark of scholarship to sneer at holy things, just so long will men who are loyal to God and to His Holy Word offer protest."

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Another reader asks us to "speak out in no uncertain terms on the great moral

and religious issues that confront our nation." He says, "We do not want a Roman Catholic President and we do not want corn liquor back." In reply we remind this brother that we have spoken out again and again on these issues. Our readers cannot be in ignorance as to where the MONTHLY stands on the question of prohibition and the Volstead law. The cartoon on our cover last month alone ought to satisfy them on that point. Neither can they be in ignorance of our position on the relation of the Roman

Catholic Church to the modern State. Also we considered it our duty to urge all our readers to register in order to be qualified to vote. If we went further than this, it would be to tell our readers for whom, in our judgment, they ought to vote, and if we did that we think we would hear from a few of them in another way, and it would serve us right. When a Christian goes to the ballot-box, he is engaging in a religious duty where no one has a right to come in between him and his God. "To his own Master he standeth or falleth."

## "Philosophy and Vain Deceit"— a Warning against Modern Cults

### Editorial

**C**ORRESPONDENTS frequently inquire the meaning of such modern terms as Christian Science, New Thought, Theosophy—and may we add Modernism, desiring to know not only their meaning, but something of their origin and history. In our department of Practical and Perplexing Questions we have tried to answer them from time to time, but a fuller consideration of the subject is here attempted.

These theories and cults are traceable more or less directly to German philosophy, which like all natural philosophies, has had for its problem to bring all existence into unity, to find some first principle which is the ground of all and embraces all. In other words, it seeks to get rid of dualism and to make the Creator and the creation one. Hence its tendency is always to undermine faith in a personal God, and particularly in Christianity, which has the incarnate Son of God as its center.

#### What Atheism Is

We begin with Atheism, which means literally, the denial of God, or of any first principle or cause, whether personal or impersonal. There have been very few atheists in the world, for such denial is repugnant to the laws of our intellectual nature. It is only the fool who hath said in his heart, "There is no God" (Ps. 14:1).

And yet there are materialists who come suspiciously near being atheists, those who say that matter is self-existent and the substance of all being. The atoms are these people's God, which sets aside all religion and all worship; for if material atoms be God, then there is no future life and we should make as much as possible out of this life. The tendency of modern science is in this direction because its aim is physical and it craves absolute and unchangeable law. Modern science dislikes divine interposition.

#### What Agnosticism Is

Agnosticism follows Athism. Professor Huxley coined that word and used it to express man's necessary ignorance

of God, but it was Kant (d. 1804), who made Agnosticism, though by another name, an integral part of his philosophy. The agnostic does not deny absolutely that there is a God, but simply denies that we are able to know whether there is or not. He would also say that even if we were assured of a God we could have no knowledge of Him, He is an inexplicable mystery, an enigma, a riddle.

#### What Pantheism Is

Pantheism next comes into view, the most subtle and dangerous of all the anti-Christian philosophies, because in some of its expressions it closely imitates the teachings of Christianity. Indeed, it will go two-thirds of the way with us, admitting that God is *in* all and *through* all, but denying that He is *above* all. Essentially Pantheism stands for the unity of God and nature, the Infinite and the finite in one substance; not that the one swallows up the other, but that both co-exist and that the co-existence always was and always must be.

Spinoza (d. 1677), who is called the father of modern Pantheism, held that man as to his soul is a part of God, simply a mode of the divine thought. And also as to his body he is a part of God, a mode of divine extension. To Spinoza, Pantheism was but one substance which embraced God and nature, or "thought and extension," the terms more often used.

The pantheist's God has no consciousness, intelligence or will, no purpose, design, feeling, love or pity. He creates nothing, and if we ask, Whence then came all things? the pantheist replies, "They did not come, they always were." The impersonal principle of the universe has neither beginning nor end.

You ask, Is not man himself a person, and if so, how does an impersonal principle of the universe become personal in man?

Pantheists do not answer that question.

#### The Man Who "Created" God

Fichte, another German philosopher (d. 1814), sought to improve on the phil-

osophy of Spinoza by speaking not of "thought and extension," as the latter did, but of "subject and object." In his view, the subject is the ego or the I, and everything external to it exists only in its own consciousness. Matter is a nonentity. There is no universe and no God except in the mind. Fichte does not undertake to say who created the mind or how the mind creates its objects, but still he is so well satisfied with his philosophy that on one occasion, in a university classroom, he felt at liberty to say, "Gentlemen, now we will create God."

In passing, it is desirable to note that this idealism of Fichte tends as much to exalt man as to annihilate God. Self or the ego is the sole existence in the universe according to him, and from its own power everything human is constructed. Therefore each man is by nature God. Man does not become a partaker of the divine nature immediately through Jesus Christ, but immediately in himself is he divine. As to Jesus Christ, it is admitted that He occupies a unique place in the universe as the first-born Son of God, but yet all men are equal to Him in that which constitutes their proper reality.

It is easy to see the bearing of all this in such views of Christianity as were named at the beginning of this article. One might say that this idealism of Fichte is atheistic rather than pantheistic, which is true although it became pantheistic in its later development. It was Schelling who died only say, sixty years ago, who thus developed this idea. He taught that there are degrees of thought from unconscious matter to men. "Nature sleeps in the plant, dreams in the animal, awakens in man," says Schelling. Mind in man is nature gradually raised to a state of consciousness.

#### Deification of Man

"The universe is composed of many finites—plants, animals, men, but the collective finite, the world, is the Son of God!" This is what Schelling taught. Do we not begin to see where New Thought and Christian Science and re-

lated fallacies get their ideas? And do we not appreciate the importance of careful discrimination in our Christian teaching and in the use of Bible terms? God is not incarnate in Jesus Christ, this man and his followers would teach, but is incarnate in nature, and therefore everything is to be explained by this fact. In man, this substance, called God, comes to the full possession of itself, comes to self-consciousness, and hence man is the highest of beings. Indeed man himself is God, which was the teaching of Satan in Eden, and will be the culminating idea of human iniquity at the end of this age.

#### The Present Reigning Philosophy

We now reach "Hegelianism," the reigning form of philosophy. George William Frederick Hegel was born at Stuttgart in 1770, and died at Berlin, where he succeeded Fichte, in 1831. His scheme begins with what he calls pure undetermined being; in other words, zero. This he designates as the idea of God, out of which all things come. Creation is not an act, but an eternal process of becoming. Thoughts are the only real existences; they are creative powers and their laws are the laws of being. Man is only a passing phenomenon and the only reality is zero, the idea of God.

However this zero, or idea of God, is ever becoming something, and in these becoming there is progress, but among them all it is only man who attains to self-consciousness. In him God comes to know Himself.

With Hegel as with Schelling man is God, in which declaration the climax is reached. The last word is spoken here, God alone exists, He is the All, the Infinite and finite, the Absolute and the relative, the Eternal and the temporal. His life is an eternal process of self-development, the end of which is man! Humanity is the consummation of divinity and man is the sole and essential God!

To quote Samuel J. Andrews, whom we are following here, Hegelianism rejects a present Deity, an Incarnate Saviour, an indwelling Spirit, an inspired record, and a coming day of judgment. But while rejecting these its subtlety is so great that there is no point of Christian truth, no office of the Trinity, no text of Holy Writ for which it has not an appropriate niche in its temple of lies. It contradicts nothing, but it stultifies the conscience and neutralizes everything that we call faith. It is the most fundamental and powerful anti-Christian influence in our day, pervading not only theology, but literature, science and art.

John Stuart Mill, speaking of Schelling

and Hegel, says they have given pantheistic principles a complacent admission and currency which they never before possessed in any part of Christendom, and Dr. Fairbairn says it were folly to attempt to understand modern movements in religion without them, especially those movements that circle around the history of Christ.

#### The Wide Gate and the Broad Way Quoting Christlieb in *Modern Doubt and Christian Belief*:

"Christianity thus meets an enemy which boasts itself as able to satisfy, as Christianity cannot satisfy, the demands of the human intellect. This new religion, it affirms, is better suited to our advanced culture than the one transmitted from an ancient and half-civilized people, as they declare Christianity to have been. It is a religion which many will gladly welcome, because it opens a wide gate and gives them a broad way."

These are the reasons why we warn all our readers against modern cults, and against Modernism, which are but popular and diluted forms of supposedly profound philosophies. If there is any one of them that can commend itself in comparison with the revelation of the Bible and the gospel of Jesus Christ, we pity the mind or the heart that can give it room.

## What Is a Fundamentalist?

Reprinted from the *Herald and Presbyterian*

**W**E should say that he is one who believes in the fundamental doctrines of Christianity.

But how are these fundamentals determined and classified? By the consensus of evangelistic faith as expressed in evangelical creeds for centuries. The words evangelical and fundamental doctrines have fixed meanings. Churches may differ on many points, but where they believe in God the Creator of heaven and earth, and in the deity, atonement, and resurrection of Christ, and in the inspiration of the Scriptures, and the Holy Spirit, and in salvation by faith, and in godly living, and a future state of rewards and punishments, they are evangelical.

We note, however, a disposition on the part of certain writers of the liberal or unevangelical school to draw a new line of theological separation by assuming that all who oppose their rationalistic views are premillennialists, and that "Fundamentalism is identical with or at least includes premillennialism."

We are also told that the premillennialists themselves have drawn this line and declare their doctrine a fundamental of the evangelical faith; but prominent premillennialists deny this.

#### We Have Two Suggestions

First, no body of Christians has a right to amend the fundamentals of evangelical

faith and continue to call them fundamentals. They may make their own creed and put in what they wish. They may prepare a list of Baptist fundamentals, or Quaker fundamentals, as expressing their own faith and terms of communion. They may include immersion as the only baptism, or a repudiation of all water baptism, but to declare these fundamentals without qualification is to deny the Christian character of all churches that disagree with them. They have no right to misuse well-established and universally understood names. There are laws against misbranding or using false labels on merchandise, and it is just as bad to use a false label on philosophy or theology.

Second, the assumption of certain liberal writers that Fundamentalism means anything more than the settled evangelical system is, in some cases, and we suppose generally, mere camouflage. We have just read an article in which the writer glorifies the rationalistic plea as in contrast with Fundamentalism, in which he gathers together the peculiar distinctive principles of a dozen of the smaller denominations. The only effect of such an article is to discredit evangelical religion by falsely attributing to it all the oddities and follies of individual writers or small circles of unbalanced people.

#### The Line of Combat

We have also read an article in which it is assumed that the theological combat of our age is between liberals and premillennialists. The writer grows witty over the "copybook type of inspiration" and certain interpretations of prophecy. He manifests not only irreverence, but ignorance.

The combat line is between destructive liberalism and evangelical conservatism. Some conservatives are premillennialists and some are not, just as some are immersionists and some are not. Christian denominations recognize a present existing unity among the followers of Christ and refuse to be separated, either by rationalistic enemies or by brethren who may magnify distinctive doctrines beyond their proper proportion.

The first thing a man must do if he desires to be used in the Lord's work is to make an unconditional surrender of himself to God. He must consecrate and then concentrate. A man who does not put his whole life into one channel does not count for much, and the man who only goes into work with half a heart does not amount to much. We are living in an intense age, and if a man is to succeed he must set himself apart for the work and throw all his energy into it.—D. L. Moody.

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# The Home, the Key to the Situation

By Rev. Robert Hill, D.D., Tyler, Tex.

**I**N AN oft quoted text the wise man says, "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6).

Man is a forward-looking animal. His eyes are set in the front of his head so that he can see clearly only straight ahead. His ears are so set that his best hearing is from the direction in which he looks. His feet point forward. In short, his whole physical make-up is such that he can move rapidly and gracefully in no other direction, nor can he properly protect himself from danger coming from any other direction.

Then there are many words in human speech which show how our thinking is in the same direction as our moving; "planning," "ambition," "aspiration," "hope," "faith," all look into the future. Every moment we are walking away from our past; our future lies eternally ahead.

It is written in the constitution of all rational life to make provision for the future. Nature herself co-operates with this instinct when she produces more in one season than can in that season be consumed. But it is very clear that nothing can affect the future like the people who will be living then.

## All Problems are Human Problems

Lay the wisest plans but neglect the human element and you will fail. Our national problems are social, industrial, political, educational, religious, commercial. These are the great problems of today and they will be of tomorrow, but they are all human problems.

What then is the greatest contribution the present can make to the future? Is it not a generation of human beings of high integrity, great hearts loving righteousness and with a willing mind serving God? Is it not Christian men and women who make all things according to the pattern shown in the mount?

The text quoted at the beginning offers the only solution of our human problems. We are today formulating the difficulties which must be faced by the people who will live tomorrow, and we ought and we can prepare their remedy. The past has handed down to us problems which have tested to the utmost the whole fabric of civilization, and it looked for a time as if the fabric would give way under the strain. We have felt that the earlier generations did not treat us fairly, but are we going to hand down to those who follow us as raw a deal as we inherited?

If so, what hope lies ahead for human-

ity? How much longer can the world stand the strain? We owe it to God and man to present to the next generation a body of Christian citizens who will relieve the moral tension and bring to mankind an era of good will. Now, then, with reference to training the child, the first question is,

I

## When to Begin

We have a suggestion in 2 Timothy 1:5, "When I call to remembrance the unfeigned faith that is in thee, which dwelt

in thee from childhood," said to her she need give herself no concern, he would see that she did not pass her destination.

After a time the train stopped and the gentleman said, "Here is your place," and assisted her off in a blinding storm.

In a few minutes the train moved on and then stopped again, and the conductor came back, and asked for the lady.

The passenger told him he had helped her off at the last stop.

"Then," said the conductor, "she has gone to her death, that was only a water tank."

He backed the train, search parties were organized, and after some hours her body was found with her dead child clasped in her arms, both frozen!

Tragedies, equally as terrible have been known in the moral world through the attempt to give instruction on life and its problems by those who themselves were dead in sin.

But you must not only know the way yourself, *you must walk in it*. Example is greater than precept. A gentleman was seeking directions in a strange city, and the party he asked was vague and unsatisfactory. Another coming up and seeing the stranger's perplexity, asked him where he wished to go. On being told, he replied, "Just come along with me, I am going that way myself."

When parent and teacher can say to the child, "Come along with me, I am going that way myself," they talk in a language any child can understand.

(3) *Begin with the child*, while he is a child. So Paul says to Timothy, "From a child thou hast known the holy scriptures which are able to make thee wise unto salvation." So it was with Samuel, and so Jesus.

If you begin taking your children to Sunday-school and church when they are young, it will become second nature; but if you content yourself with sending them while you stay at home to sleep or read the paper, they will readily argue that what you consider so lightly need not greatly concern them. Your actions speak so loud they will not hear your words.

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## How to Do It

Have your own life always at its best. God expects this. Recognize your responsibility to God, to the state, and to the child.

(1) *To God*. The child is His, a solemn trust which He has committed into your keeping. In due time He will demand a full accounting, and any accounting which does not include the child himself



Prayer at Mother's Knee

first in thy grandmother Lois, and in thy mother Eunice."

(1) *Begin with the grandmother*. Timothy's grandmother was a woman of unfeigned faith, and this she handed down to her daughter so that he came into possession of a faith of double strength. No wonder he became the man he was!

(2) *Begin with yourself*. You must know the way, or how can you direct the young? How can any man give directions about a way of which he is in ignorance? Men have tried that, but with disastrous results.

## A Tragic Tale

One cold, snowy night some years ago, a young woman with a baby in her arms was a passenger on a train. Near midnight she reminded the conductor that she was to get off at a flag station where friends were to meet her.

When the conductor passed on, a gen-



will be unsatisfactory. The trustee of an estate must present the estate itself and in addition show a reasonable addition to it as an evidence of his faithfulness. To come into court with only a statement saying he had lost the estate is something no trustee desires to do. Earthly courts are severe in cases of breach of trust, but no earthly estate is to be compared in value with a human soul.

How terrible in the great day of accounting when one's own flesh and blood accuses him before the Judge of all with responsibility for his eternal loss!

When a child is born into a home, God is saying, "Take this child and train him up for me"; and the only thing that stands in the way of obedience to this solemn charge is sin.

Sin manifests itself in various ways, love of pleasure, love of money-making and plain indolence. But, whatever it be, it cannot be anything that will be excused by God. For a so-called Christian home to allow anything to stand in the way of the careful training of a child God-ward is condemnation without extenuation.

(2) *To the state.* As citizens of the country we must remember that the nation is intimately concerned in all that concerns us. If every citizen were a Christian, not merely by profession but by practice, many of our most oppressive problems would speedily disappear. This much-to-be-desired condition is hastened by every addition to the forces of righteousness. All citizens come from the homes of the people, and what our homes are, whether good or bad, that will be the character of the state.

A parent, therefore, who does not give his children proper home training is not a good citizen or a true patriot, and adds to the problems and cost of government. It would be a lesser evil if he burned down his neighbors' houses and turned their fields into a wilderness.

Rome and Greece, and all the mighty nations of antiquity, have gone and left behind them only a name and a warning. They had no Christian homes and therefore they were without that character which endures. Although the Jews have not had a national home for centuries they remain and are still strong because they taught their children.

America's place among the nations of the world is today one of wonderful prominence and tremendous influence. "As goes America, so goes the world." But how goes America? The answer is, America will go as her homes go. If her homes are Christian, she and the world are safe. But if her homes are godless, Ichabod is already written on her flag.

#### Luther's Testimony

Martin Luther said, "The prosperity of a country depends not upon the abundance of the revenues, the strength of its fortifications, or the beauty of its public buildings, but in the number of its cultured citizens, its men of enlightenment, education and character. Here are to be found its true interests, its chief strength, its real power."

Colbert told Louis XIV that "the greatness of a country does not depend upon the extent of its territory, but upon the character of its people."

The future of the nation does not depend

upon our possessing the mightiest navy that ever rode the waves, or the most efficient army that ever marched upon the field. It does not depend upon our scientific achievements, our advancement in the arts of civilization, or our high standing in literature. It does not depend upon our schools, however numerous and perfect they may be, or upon our exhaustless mineral wealth, or our valuable manufactures. It does not depend upon our free institutions, or our form of government. There is one thing upon which it does depend, and that is a God-fearing citizenship. The individual citizen is the single stone in the rampart of our strength. If that stone be sound at heart, all is well. But if the individual be godless, Sabbath desecrating, disdainful of the Word of Life, the end is in sight. Our hope lies in the Christian home.

(3) *To the child.* Every parent bears a responsibility to his child which he can not delegate to another, and which he neglects at the peril of the child.

A child is the most helpless of living beings, and is dependent for everything. He will eat whatever you put into his mouth. When he begins to talk he will say whatever you tell him to say. As he gets control of himself he will do whatever you tell him to do. He learns readily, but that which gives importance to it is that impressions are being made upon his soul which will endure. Hence the responsibility for right training, and the time to begin training is in infancy. The reasons for this are:

(a) *Because he has then less to unlearn, and is naturally more responsive.*

(b) *Because he has all of life before him.* A king asked the Spartans for fifty children as hostages, to which they replied: "We would rather give you one hundred of our most distinguished citizens, for they have been defeated, while our children may yet live to conquer. They have done their best, but our children will yet live to do their best."

Upon the way you deal with the child in early days will largely depend what life will mean to him of happiness or misery.

(c) *Because they are perishable property.* On the side of a freight car was this notice, "Perishable property, don't switch off." Boys and girls are perishable property; don't switch them off the line God intended them to travel. When a man who has led a criminal life has been led to see the truth and lives a life of honor and integrity thereafter, we cannot help feeling how tragically wrong it was that the world was for years denied the kind of a life he shows himself capable of living, and at the same time had to endure the evils of which he was guilty! And what a calamity it was to the man himself.

What parent wants his child to taste the bitter fruits of sin for ten or twenty years? What father wants his boy to be a sorrow to the world? Why cannot we think of those things in time?

#### The Fable of the Fish and the Crabs

Many seem to think that if they send their children to Sunday-school they have done all that is expected of them and

need give no thought to their own lives and example.

There is a fable that once upon a time the fish became disgusted with the "side-wise" motion of the crabs and opened a school to teach them how to move straight forward.

They gathered all the young crabs and carefully instructed them and succeeded in getting them to move right. Then they appointed that day a week for another course of instruction, but when that day came, the fish were disheartened to see the crabs walking just as they had before.

After another course of teaching they had the joy of seeing them get right again. So, to make sure, they set that day a week for one more lesson. But again, disappointment was their portion. The crabs all went "side-wise" as at first.

While they were discussing the subject, one old fish spoke up and said, "The trouble lies here. We have these youngsters for one day only; whereas, they return to watch their fathers and mothers the other six days, and the influence of their example in the wrong direction for six days destroys any good we may be able to effect in one day."

The home is the key to the whole situation. Religion in the home means more than any other thing for the perpetuity or destruction of our civilization. In a far deeper way than men usually realize, the state rests upon the home. A state will not longer remain free than its homes remain Christian.

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Moody Bible Institute Monthly

# Our Sorrows and How to Bear Them

By the Late Rev. George H. C. Macgregor, of Aberdeen, Scotland

I WANT to speak this morning a little about our sorrows. What is the secret of being triumphant over every sorrow of life and death? In the Word the Holy Spirit is known as the Comforter and it is one of His favorite names, and the work of consoling and strengthening the people of God has always been regarded as His most characteristic function and work. But it is not so generally recognized that the title of the Comforter is as truly and not less fittingly applied to our Lord Himself. It was only when He was going to leave His disciples that He said to them, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever."

When our Lord Jesus Christ was upon this earth there was no function He delighted to discharge more than this function of comfort. There were no words that came more lovingly and readily to His lips than the words of consolation. You remember how He said in His first sermon at Nazareth that He was sent into the world for this purpose. He said: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted."

You remember how in His first sermon in the synagogue at Capernaum, He turned to the sin-stricken paralytic who lay at His feet and said, "Peace, thy sins are forgiven." You remember how at the city of Nain He met that broken-hearted mother and said, "Weep not." He comforted the sorrowing sisters at Bethany with the declaration, "Your brother shall rise again," and He swept away all their doubts and fears by saying, "If you believe you will see the glory of God." You will find He never lost an opportunity of scattering comfort to those who were sorrowing and binding up the broken-hearted and lifting up those who were bowed down. Jesus Christ is indeed the Comforter.

## A Threefold Message from Glory

John in writing the book of Revelation speaks of God as the Comforter. Have you ever noticed it? (Rev. 1:10-18). The risen Lord has flashed a ray of His glory into the soul of John and you notice the revelation has been all but fatal. As we are at present constituted we are not capable of enduring the glory of God revealed to our souls. When the Lord comes we shall be changed. As John tells, "When I saw him I fell at his feet as dead." And He who was shining in His glory on His servant proved to be the same Jesus by setting to work Himself to comfort. "He laid his hand on me," says John, and from his lips there came these blessed words, "Fear not, I am he that liveth and was dead, and behold I am alive forevermore."

Now, beloved, it seems to me that that verse is just as full of comfort as it can possibly be. It seems to me that to understand that passage is to be made strong

enough to endure anything. When I read that verse it seems to me that He tells us He would not have us afraid of anything. He would have His disciples free from every fear and pain. He would have us filled with that perfect love which casts out all fear. And so you see that from glory our Lord Jesus Christ sends us a threefold message, which I think bears upon every aspect of sorrow and trouble.

## I

First of all He says to His people, "Fear not life." Now, dear friends, that

*This is the second of  
a series of shorthand  
notes of five post-  
conference addresses  
given at Northfield  
some years ago and  
not otherwise reported*



is a very bold thing to say. Life to every serious and thoughtful man is one of the most fearful things in the world. Its responsibilities are so crushing, its issues are so momentous, that before the thought of life even the very bravest might quail. Probably few, if they got the choice offered them, would choose to be born. For, beloved, think what life means, possibly for all, and actually for millions upon millions. To begin with, life means liability to pain and weariness. "Man that is born of woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not."

## What Life Means

I wonder have you lived long enough upon this earth to realize something of the awful tragedy of human life? Some of you are perhaps too young to have touched it. There are millions and millions in our Christian lands, and untold millions in the dark lands of heathenism, to whom existence is a crushing burden and an utter curse. They rise morning by morning under a load that crushes them down and they cry out under it. I believe what makes the book of Job so beloved by all who know it is that in that book there is voiced so wonderfully the cry of the hu-

man race. You remember how he says in one place, "Let the day perish wherein I was born." Life means liability to pain and weariness.

Then life means liability to poverty with its cold and hunger, nakedness and squalor. In my own country it is calculated that there are 3,000,000 who live in a state of chronic want, and in that country there are 30,000,000 more who are overshadowed with the fear of poverty.

Men are striving, laboring day and night to amass money, to lay up provision for wife and children and they are haunted day by day and hour by hour by the fear that at any moment it may be brushed away. Oh, look out on life on the large scale, not on the little life that you have been living in a sheltered spot. See what a terrible thing it is!

## Life Means Loneliness

Then life means liability to loneliness. Life means the absolute certainty to loneliness if you live long enough. Every mother here may be called upon to bury her children. Have you ever felt that you would thank a man to blow your brains out just because life had lost all its light and gladness?

I wonder how many of you have gone through a real crushing sorrow? That will change the outlook altogether for a man. There are sorrows and sorrows. There are sorrows that only play upon our life. We feel them but they play lightly upon our life and they quickly pass. And there are other sorrows that come into the very heart; the iron goes into the soul. When such a sorrow comes to a man he lives ten years in a day. Life means loneliness. If you and I live long enough and the Lord does not return, we shall live to be alone in the world.

Life means liability to temptation and sin, and ruin because of sin. That is what makes life so awful. If the folly of the materialist is true, life would be a much simpler thing. If when I die I shall have done with life, then to solve the problem of life would be easy. Suicide would be wisdom even for the Christian. The thought that he is to be tempted and may dishonor Christ and fall away from God is an acute sorrow.

And yet Jesus Christ looks out on life and says, "Fear not life." He looks at it from beginning to end and reiterates, "Fear not life." How does He dare say it? Because He can add, "I am he that liveth." Don't you see how that touches every possible sorrow that comes into your life? You are asked to live your life alone. Jesus Christ says, "I am with you and I am going to make it my business to see that no evil shall come near you." You will find in the Bible that there is no possible sorrow, no trouble into which you can come, that God has not forestalled with His deliverance. Are you afraid of pain? Have you ever known what it is to drive your nails into the palms of your hands

and cry out to God to keep you from screaming? Are you afraid of it? Listen,

"Fear not, for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee."

I have watched men and women hanging on to that as they passed into the agonies of cancer, and even the lurid agony of that fatal disease was forgotten by the presence of the living God.

Are you afraid of weariness?

"Fear thou not; for I am with thee; be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

Are you afraid of poverty?

"Are not two sparrows sold for a farthing? and not one of them shall fall on the ground without your Father: but the very hairs of your head are all numbered. Fear not therefore; ye are of more value than many sparrows."

Are you afraid of loneliness?

"I will never leave thee nor forsake thee." "Lo, I am with you alway, even unto the end of the world."

Are you afraid of temptation? As we saw yesterday not even that should cause a cloud to come over your life.

"God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it."

Beloved, is not Christ a Comforter? Is there any sorrow life can bring of which you or I need be afraid? "Fear not life, I am he that liveth." That is the Lord's first message to His people.

## II

Then He sends a second message. He says to us, "*Fear not death.*" Now that is a bolder and more startling message than the first.

Truly if the Lord says to us, "*Fear not death,*" He means that we should not be afraid of anything whatsoever. Death is of all our enemies the most cruel and implacable. Never talk lightly of death. Death is awful; even in its mildest and lightest forms, it bears the mark of the wrath of God.

## What Makes Death Terrible

Now, there are many things that make the thought of death so awful and fearful. One is that we know so little about it. Have you ever thought how little we know of it? I think it is Faber who talks about death as an unsurveyed land and an undiscovered science.

The act of dying is very simple, very short. It does not take long to die. Those of us who have watched by dying beds know this. What it is to die nobody tells us. How the soul disentangles itself from the body and slips away, launching out into the dark, we know nothing about. It is over in a moment. It is because it is so mysterious that makes it so terrible.

Another thing that makes death so terri-

ble is what we know about it. Before death the gravest man grows graver, the most frivolous man becomes thoughtful.

There is a prejudice in the human heart against death. I never want to die. God made man a living soul. The life of God within him was meant to bid the hand of death stand off. Death is the wages of sin.

Then there is this other thing about it that it has such awful issues. You cannot experiment with death. When we come to die, we have never done it before. We do not know how to do it, and yet to do it wrong is to be forever undone.

There is no more solemn act in a man's life than the act of dying, and yet Jesus Christ knows it and He says, "*Fear not death.*" He says it for yourself and He says it for your loved ones. He says, "*I was there.*" To Jesus Christ death is not an undiscovered land; to Jesus Christ death is not an uninvestigated science. He has been there. He says, "*You have not to live alone; you have not to die alone.*" The step of Christ marks the whole way through the dark valley, and that is why He comforts us. He says, "*I will go with you to the other side. I was dead and am alive forevermore.*"

## Christ Our Great Deliverer

Now it was that He might deliver us from the fear of death that Jesus Christ came and said, beloved, you remember what the apostle said, "*He conquered him that he might set free those who, through fear of death, were subject to bondage.*"

How fully Jesus Christ has done this! I remember how He did it for me by taking through the valley of death the one who was dear as life itself. I have never been the same since. I cannot grieve for the dead who die in the Lord as I used to. Last year I lost a beloved sister, and when the news came she was entered into rest, I praised the Lord that she had gone into glory. Even while the heart is breaking there is deep in the heart "*the peace of God that passeth all understanding.*" And so you find in facing death in all its darkness and chill and gloom, one can say,

"Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me."

"How pleasant are thy paths, O death, Straight to the Father's home."

"*Fear not death*"; that is the Lord Jesus' second message to His people.

## III

And then there comes a third message. "*Fear not that which is after death.*"

Is not the Lord Jesus a wonderful Saviour? How wonderful it is to see that life, death and eternity are covered by the grace of our Lord. That is the most wonderful message of all, and it proves how absolutely Christ must be the Son of God.

## The Darkness of Eternity

If death be dark without Christ, what lies beyond is darker still. We know little of dying, and if that is not the revelation of God, then beyond death is all mystery and darkness. And it is worse than that. It is all dread, appalling fear and terror.

Now what we know of the coming world, to men who are sinners like we are, what

we know of the other world is very full of dread. The world to come is a world of judgment, of retribution. We are to be judged for the deeds done in the body. What the awful issues of that judgment day will be we learn when we are told about the unquenchable fire and the undying worm. There is enough of revelation in that book to make us tremble about what lies beyond, if we are not in Christ. But Christ looks right into it and says to us, "*Fear not that which is after death.*" Why not? Because, "*I am he that liveth, and was dead; and, behold, I am alive forevermore.*"

Oh, how blessed! Jesus Christ comes to us and says, "*My child, you are not to live your life on this earth alone; you are not to go into the dark valley alone; you are not to emerge upon the other side alone.*"

If we saw it, how it would comfort us! Jesus Christ leads us along the path of life and leads us into the dark valley and leads us to the very heart of God.

Are we not making a mistake when we are talking of the "*other world*"? It is not another world after all. It is all God's world. Our loved ones are not going into some place which is all strange to them. What is the light of heaven? The face of Jesus. What is the service of heaven? The praise of Jesus. What is the center of heaven? Jesus. It is not a new world. You and I will feel at home the first moment we get there. There is nothing strange about it. It has a greater brightness and a brighter glory and a more rapturous peace, and it all gathers around the presence of our beloved Lord.

## Jesus Christ is Beforehand

Now, men and women, don't you think your life is covered? No matter from what realm it may come, from what direction it comes, Jesus Christ is beforehand, a living Jesus, known, loved, trusted, who will drive all sorrow out of our lives. We will become brave and strong. There will be a tenderness and a chastened-ness which is one of the most glorious fruits of sorrow. There will be no bitterness; there will be no repining; there will be the most delicious rest in the will of God. Because "*we know that all things work together for good to them that love God, to them who are the called according to his purpose.*"

Ah, beloved, I think Jesus Christ has won many to Himself by His power to bind up the breaking heart, as well as by His power to take away sins.

May God bring this comfort to every heart here this morning.

A great many people are afraid of enthusiasm. If a man is enthusiastic they raise the cry, "*Zeal without knowledge!*" I should rather have zeal without knowledge than knowledge without zeal. I know men as wise as owls without any fire in their souls. Enthusiasm means "*in God*"; and I can't understand how any man can realize his standing before God and not be on fire three hundred and sixty-five days in the year. Any man who goes into business and doesn't throw his heart into it doesn't succeed. Now why not go into the Lord's work as earnestly as into athletics?—D. L. Moody.



## *Meditations for Thanksgiving Day*

### *"Like as a Father"*

(Ps. 103:13)

By Edith Lillian Young, Kennebunk, Me.

"Like as a father,"—Oh, sometimes  
My heart is very sore,  
Longing for one now gone—it seems  
I want him more and more!  
But only in my dreams he lives,  
And oft I wake to hear  
A voice—my own—cry out in vain  
For "Father! Father dear!"

Then come those blessed, healing words,  
And many, many times,  
They've been to me like music sweet  
From heaven's echoing chimes:  
"Like as a father"—Oh, it's just  
The love I want and need,  
And well I know His list'ning ear  
My faintest call will heed.

"A Father to the fatherless,"—  
That's what He says He'll be;  
A Father tender, strong and true,—  
That's what He is to me!  
A Father who knows all my heart,  
Yet loves me just the same;  
Oh, do you wonder that I love  
To call Him this dear name?

### *When the Ebb Tide Flows*

By Elwood D. Vaughan, Lynchburg, Va.

I do not question thee, O Life,  
But wait beside thy boundless sea;  
Striving not to wrest from thee  
Some secret that's withheld from me.

Content to live from day to day,  
To see my tasks done one by one;  
To win a victory each time  
I go across the Rubicon.

I do not question thee, O Life,  
Silent I wait and patiently;  
For when the ebb tide flows for me  
I'll greet a glad eternity.

### *The Day of Days*

By Florence A. Wilson, Clinton, Ia.

To each young heart there comes a day of days  
In hopes fulfilled, a testing, or of love,  
That crowns the very summit of life's ways,  
A foretaste of our future joy above,—  
The joy of having gained from life its best,  
Triumphant calm, whatever else betide;  
Of dreams come true, or having stood the test.  
Oh, Master! on our mountain top abide,  
Until we learn Thy will to understand;  
When strike the chords of earthly harmony,  
The song of all God's creatures as He planned,  
His glory through a human victory;  
This made our day to us a day of days.

To each dear home there comes a day of days,  
For shadows enter, death and grief are there;  
Or darker shade of sin and shame's disgrace  
The circle broken, leaving dark despair;  
Our dear home ways of labor and of play  
Never again their former joys can give;  
An empty chair, the loved one far away.  
How shall we learn again to laugh and live?  
We wait Thee yet, O Friend of Bethany,  
The comfort of Thy tears and healing word;  
We have believed, we know we too shall see  
In these dark hours the glory of our Lord,  
Making our day to us a day of days.

### *Our Neighbor*

By Gertrude R. Dugan, North Caldwell, N. J.

By daily life and word and deed  
We judge our fellow men.  
At times we sharply criticize  
And bitterly condemn;  
For how the mote is magnified  
When in another's eye,  
While all unseen remains the beam  
That in our own doth lie!

We do not widely differ, friends,  
Each one some fault doth show;  
And, after all, the outward man  
Is all we really know;  
While oftentimes the best in man  
Beneath the surface lies;  
Unwarmed by love it will not grow  
Nor will it ever rise.

Who truly loves will think no ill  
And kindly will he be,  
The richest fruit of Christian grace  
Is magnanimity.  
Be merciful and just withal,  
To others' faults be blind;  
The man who serves his Maker best  
Shows love to all mankind.

### *"Take Ye No Thought"*

By Georgene Von Hoelen, Chestnut Hill, Mass.

"Take ye no thought," the Saviour said,  
"What ye shall eat or wear;  
Doth not your Heavenly Father  
Clothe and feed the lily fair?"

"Take ye no thought," the Saviour said,  
"Tomorrow what to do;  
Doth not your Heavenly Father  
Clearly point the way to you?"

Can ye e'er doubt the Saviour's words  
Which are so plain and clear?  
Or doubt your Heavenly Father  
Who in Him hath made you dear?

# Words of Comfort for the Bereaved Christian

**A**S a long-time friend of this bereaved family, I am come from my home in the South-land to be with you here in this sad service. We gather here today with flowers in our hands, tears in our eyes and sorrow in our hearts, and yet when we think of the glorious gospel of our Lord Jesus Christ we can even here have a joy in our spirits.

First, when we are confronted with this thing we call death the believer should dwell upon such a passage as that in Hebrews 2:14, 15, where we read of the victory achieved by our Lord in these words: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is the devil, and deliver them who through fear of death were all their lifetime subject to bondage."

Again we read in 2 Timothy 1:10 how He "hath abolished death, and brought life and incorruptibility to light through the gospel." The word translated "abolished" is elsewhere rendered "bring to nought," "put down," "made of none effect"; and so, since the death of Christ, death has been put down for the believer. The devil who had the power of death has been deposed; and the risen Lord shouts, "I am he that liveth and was dead; and, behold, I am alive forevermore, Amen, and have the keys of hades and death" (Rev. 1:18). Thank God! He has the keys of death and we can only pass through when He gives the word.

We wonder why our dear sister, whose body lies before us, had to linger and suffer so long, but we know He had the keys and until the right time came she had to linger. Our Lord is never ahead of time, and never behind time, but always on time.

Second, the passing of the redeemed spirit from the body does not for a moment arrest their consciousness. To the believing thief on the cross our Lord's word was, "Today shalt thou be with me in Paradise." When the stones were crushing the life from the body of Stephen, the first Christian martyr, to him the heavens were open and he saw his Saviour "standing at the right hand of God." He then cried out in joyful certainty of being at once with him, "Lord Jesus, receive my spirit" (Acts 7:59).

The inspired apostle writes in another place, "Absent from the body, present with the Lord" (2 Cor. 5:8). No long and lonely journey then for the believer to take when he leaves his tabernacle of dust, but one moment he is here and the next he is there with Christ.

Third, the Holy Spirit seems to prefer the word "sleep" in speaking of the dead bodies of the Lord's people. "Many bodies of saints which slept arose" (Matt. 27:53). "Our friend Lazarus sleppeth" (John 11:11). "We shall not all sleep" (1 Cor. 15:51). This is spoken only of the body, and

*This article from "Serving and Waiting" is an abridgment of an address by Rev. R. V. Miller, of Hendersonville, N. C., at the obsequies of Mrs. Clarence E. Mason, of Germantown, Pa., a devoted servant of Christ who departed this life last winter. We reprint the address by request, and are pleased to have had our attention called to it.—Editors*

suggests cessation of toil, release from suffering and a future happy awakening in the new day of the Lord.

Fourth, death means to the believer rest. Daniel the prophet had the promise that he should "rest and stand in thy lot at the end of the days" (Dan. 12:13). Job has a word, "Where the wicked cease from troubling and the weary rest" (Job 3:17). "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them" (Rev. 14:13).

In the case of this dear one whose body we are about to bury, I think of her rest from the intense pain which she had to endure so long. God only knows how she suffered. Oh, the unspeakable agony, to see those so dear in pain hour after hour, and day after day, and nothing can be done to help! One would die for them a hundred times if possible, if relief could thus be secured.

Truly it is comforting as we view this body here, so long racked with agony, to reflect that not another ache nor pain shall she feel as long as vast eternity shall last. Thank God!

Fifth, death to God's children is only a departure from this lower place of service to a higher realm. "To depart and be with Christ which is far better" (Phil. 1:23). "The time of my departure hath arrived" (2 Tim. 4:6). The pilgrim should hail with gladness the signal which bids him depart from a place where he has been but a stranger and a pilgrim, and death is but an obedient servant sent to summon him into the presence of the King of glory.

Sixth, they who die in the faith are "with the Lord." What is their occupation in this waiting intermediate state? We are not told. The Bible is strangely silent about many things we would like to know. But we are told they are with the Lord, and that is enough. That is glorious. He prayed, "Father, I will that they whom thou hast given me be with me where I am, that they may behold my glory" (John 17:24). Think not of the cold ground where the body is to be laid away, but of the redeemed spirit "with the Lord," in the high glory of the third heaven.

Seventh, there is a greater glory yet to be revealed. Our Lord is coming back again, and "the dead in Christ shall rise first."

"Oh, false ungrateful words to call  
The grave man's last long home:  
'Tis but a lodging held from day to day  
Till Christ shall come."

And, standing here over this flower-covered casket and looking down on this

pale cold face, I can say with full assurance of faith and hope, "Goodbye, dear sister, and good night, for this is a night in which we live, but we will see you in the morning."

Let me read to you ere I close some lines printed on a calendar which were found in the Bible of our departed

friend. Amid the agony of her bodily suffering, she marked these lines as the sentiment of her heart. What sublime faith is thus shown:—

"Dear Lord, I thank Thee for this pain;  
I thank Thee for this cup that I must drain;  
I thank Thee, for in this Thou givest me  
One more blest privilege of trusting Thee,  
Of proving, once again, how strong Thy  
strength for me,  
How deep Thou lovest and how tenderly;  
And so this cup, dear Lord, this cup of  
pain, shall be  
My cup of joy that draws me closer Thee."

## "MY HELP COMETH FROM THE LORD"

Psalm 121:2

Shall I lift up mine eyes unto the hills  
Where countless temples to the gods are  
raised,  
Or look to Him, whose loving kindness  
fills  
The world with beauty, whose great  
glory blazed  
All through the night, in myriads of stars?  
For God, nor time nor space form any bars  
To His display of might.

Shall I continue to dig for the well  
Of peace and joy in earth's poor barren  
soil,  
Instead of asking God my thirsty soul to  
fill  
With pleasures that will last, which my  
own toil  
Could never win? These fly as does the  
dew  
Before the brilliant sun, when it appears  
anew  
At early break of day.

Shall I for comfort in my sorrow go  
To earthly friends, well-meaning as they  
are?  
Or ask that closer Friend, that He bestow  
His soothing balm and hush the war  
And bitter conflict of my troubled soul,  
By teaching me my burdens all to roll  
On Him who knows to heal?

And when at last I near my journey's end,  
My sight grows dim, my tongue shall  
speechless be,  
Whom will I then ask his aid to lend  
And help me go across the untried sea?  
Is it not God alone who then can bring  
Effective aid against the cruel sting  
Of death and guide me home?  
—Geo. R. Witte, Northfield, Mass.

We talk about drawing ministers; what we want is a few more drawing church-members!—D. L. Moody.

Moody Bible Institute Monthly

# The Story of Two Nations

## Read in the Ashes of a Villa

From "Archeology, the Mirror of the Ages," by C. Leonard Woolley,  
in the *National Geographic Magazine*, used by permission

(Read Jeremiah 46:1, 2 and 2 Chronicles 35:20-24)

THERE was no lack of small objects at Carchemish, especially when we were digging graves, but inside the city the finest things were the inscribed and sculptured stones which formed friezes along the base of the palace walls.

Apart from the sculptured slabs which were the glory of the site, one of the most striking discoveries was made in a house which lay in the outer town, between the old earth ramparts, dating from soon after 2000 B.C., and the stone walls which had enclosed the new residential quarters, added in the prosperous days of the late Hittite empire, perhaps about 1000 B.C.

The cutting made for the Baghdad railway had exposed a wall of finely trimmed limestone blocks. Starting from the edge of the cutting, we soon brought to light the ruins of a large private house, a building whose ground plan was not unlike that of a modern suburban villa, even to the detail of the front door with its roofed porch, approached by a flight of stone steps.

It was clear from the outset that the house belonged to the last days of the city's existence, to the time when according to the writers of the Old Testament, Pharaoh Necho, King of Egypt, went up to Carchemish, which is beside Euphrates, to do battle with Nebuchadnezzar, and was defeated there in 604 B.C. As work went on inside the house, proof came in a dramatic fashion.

The floor was covered with a thick layer of ashes, and in the ashes lay hundreds of bronze arrowheads, lance-points, and fragments of broken swords. The weapons were most numerous near the doors of the rooms, and here, in the threshold, one would find the arrowheads bent by the force with which they had struck the stone jambs or the metal binding of the doors. Evidently a desperate fight had been waged from room to room, the defenders gradually weakening, until at last the house had been fired over their heads.

Then other objects turned up to throw light upon the causes of the struggle.

First there was a clay tablet written in Assyrian and giving instructions for the

collecting of taxes on various imports; it dated from shortly before 610 B.C. and witnessed the vassalage of Carchemish to the Assyrian king.

Then came bronze figures of Egyptian gods and one bronze which, though it represented Osiris, was manifestly a local copy of an Egyptian original; this could only mean the spread of Egyptian influence into Assyrian territory. A bronze ring with the cartouche of Psammetichus, the father of Necho, carried us a step further—a definite intrigue with Pharaoh must have been going on for a generation at least before the final battle.

Then, hardened by the fire which had destroyed the papyrus roll to which they had been attached, there were clay seals impressed with the name of Necho himself.

describing Apollo's temple at Branchidae, near Ephesus, mentions offerings dedicated there from the spoils of Gaza, in southern Palestine, by Necho, who, like his father, made use of Ionian mercenaries in his army. The capture of Gaza took place in the campaign before the battle of Carchemish, and the shield must have belonged to one of those Greek "free companions," who died far from home, by the waters of the Euphrates.

So in one Hittite house the Greek historian and the Hebrew prophet met together, and we could see Carchemish in its latter days, like Jerusalem, wavering between Egypt and Assyria, leaning at last upon the broken reed of the Nile, until came the crash of arms, flames licking the rafters and the stillness of a dead city.



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Where the Author Unearthed the Dramatic Record of a Battle without Quarter

The whole story now lay before us, from when disloyalty first raised its head to the day when Pharaoh marched north to the support of the rebels, and Nebuchadnezzar, as heir to the Assyrian empire, made good his claim by fire and sword.

One object still awaited explanation. Among the weapons were the fragments of a broken shield covered with a thin plate of bronze decorated with repoussé designs. In the center was a Gorgon's head, and round this, in concentric circles, running animals, horses and dogs, deer and rabbits. What was remarkable was that the style was neither Egyptian nor Mesopotamian, but Greek, the work of a craftsman in some Ionian city, such as Ephesus or Smyrna. And how did this come to Carchemish?

Suddenly I remembered that Herodotus,

designating of the evangelical belief. The imprisoned martyrs were offered their liberty repeatedly, for the signing of a prepared renunciation of their belief in that "new religion." There seemed no hope of their release without such official renunciation. The few remaining missionaries are constantly hampered in their work and threatened, and such as think that they "ought to obey God rather than men" have been ordered from the country. Roman Catholicism is the only "foreign religion" to be permitted to function in Indo-China according to treaty with France. This, for "tolerance" which Roman Catholics in America are crying for.—J. S. Flacks in a personal letter.

Faith is the golden key that unlocks the doors of heaven.—D. L. Moody.

### ROMANISM IN FRENCH INDO-CHINA

Romanism in French Indo-China is shutting the light of the gospel out by persecuting evangelical missionary ministers and natives who believe the Bible message of salvation. At the time I was going through and returning via Indo-China, in March and April, there were some native Christians in prison for no other crime than their belief in "the new religion—Protestantism," according to the Catholic priests'



# A Bible Study on Postures in Prayer

By Col. E. N. Sanctuary, New York, N. Y.

ONE of the first and most unusual incidents which attracts our attention is the experience of Jacob in Genesis 32 who, in wrestling with his opponent, finds that his request is granted when, in utter helplessness, he clings on in sheer desperation until after he has been physically incapacitated from further opposition. The posture which won here was the one of merely hanging on, but out of it came a new name, "Prince with God," to the one who had heretofore been a "Supplanter." "But upon the Jab-bok, Israel's first hero was taught how man has to reckon in life with God, also that his noblest struggles are in the darkness with the Unseen."

Another striking illustration of the effectiveness of posture in prayer is found in Exodus 17. Amalek is contending with Israel in Rephidim. Joshua is the leader of Israel's warriors upon this occasion, but Moses, Aaron and Hur are on the top of the hill. The record does not disclose that any verbal petition is made, but it is significant that the posture of Moses on this hill top had a direct bearing upon the battle going on at its foot, for when Moses held up his hands Israel prevailed; when Moses wearied, his assistants seated him upon a stone and held up each hand until the going down of the sun. This resulted in the discomfiture of the hosts of Amalek.

In 1 Kings 8:2-21, we find an account of the sermon Solomon delivered at the dedication of the Temple, following which we have thirty-two verses of the prayer he offered which does not require over five minutes to read. Verse 54 reads: "And it was so, that when Solomon had made an end of praying all this prayer and supplication unto the Lord, he arose from before the altar of the Lord, from kneeling on his knees with his hands spread up to heaven." That the bowing of the knee was an act of worship is evident from what Jehovah says in 1 Kings 19:18, "Yet have I left me seven thousand in Israel, all the knees which have not bowed unto Baal." That Solomon's posture was the customary one is further proven from Ezra 9:5, "And at the evening sacrifice I

*Some months since we spoke of an inquiry of a correspondent about the right posture in prayer. It attracted the attention of our friend, who sent us this article on the subject.—Editors.*

arose up from my heaviness; and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the Lord my God."

The earliest recorded silent prayer, with the petitioner standing, is found in Nehemiah 2:4. It is obvious from his duties that he was standing upon this occasion, and when the king asks him, "For what dost thou make request?" Nehemiah immediately resorts to a silent petition to the God of heaven for guidance. The answer was immediate and favorable to this faithful intercessor. (See Neh. 1:4).



Foundation Wall of Solomon's Temple—The Jews Walling Wall

In Daniel 6:10 we see him not only upon his knees but the chamber window is open towards Jerusalem. This writer is not clear as to when such a command was given, but from 1 Kings 8:30, 35, 38, 42 and 44, it is evident that praying in the direction of God's dwelling place had its merit. It proves one thing, at least, Daniel was a student of Scripture.

Doubtless the most unusual posture brought to our attention in the Word of God is that in Jonah 2:1, "Then Jonah prayed unto the Lord his God out of the fish's belly." The rest of that chapter gives the petition which Jonah offered while in that singular situation.

In Mark 11:25 Jesus is authority for correct posture, which is that of standing.

But from Luke 18:9-14, we find that posture is not the essential thing, for here of the two men presented both are standing, and yet one prays to himself and the other to God. In the case of the

Pharisee here mentioned, there was doubtless as little real worship as that found in Mark 15:19.

In Matthew 26:39 we note that Christ in His agony in the garden fell on His face to pray. Peter in Acts 9:40, when praying for the healing of Dorcas, knelt by the side of her bed. Paul and Silas, Acts 16:24, 25, with their feet fast in the stocks, and thus being in a sitting position, prayed with such power that an earthquake resulted which not only loosened the prison doors but also their feet from the stocks and their hands. Acts 20:36 and 21:5

show that Paul and his friends knelt as they prayed. That this was Paul's usual posture is further confirmed by Ephesians 3:14, "For this cause I bow my knees unto the Father of our Lord Jesus Christ." In Revelation 5:8, and 14:7, 11, and 11:16, we note those praying bands on their faces before God.

From an unknown source, I have noted in my Bible that kneeling was the usual posture when praying in the churches except on the Lord's Day and the season between Easter and Pentecost, when it was desired to express joy rather than humiliation, and so the faithful stood while praying. The praying

figures in the catacombs are shown standing. It is believed that in both instances the posture was a testimony to the resurrection of our Lord.

An instance of being accused wrongly while in prayer is found in 1 Samuel 1:12-14. Eli seeing Hannah's lips move with no audible prayer, accused her of being drunken. Eli's apology also carried with it the assurance that her prayer would be answered.

The Holy Spirit must have the right atmosphere to work in. You must have air to convey sound, and you must have the Spirit in order to carry home the truth to men's hearts.—D. L. Moody.

Moody Bible Institute Monthly

# Why Not Use the Right Word?

By Charles Frederic Sheldon, D.D., St. Louis, Mo.

**A** SENTENCE from an article in the *Homiletic Review* of recent date drew the attention of the writer.

Speaking of the present unrest and turmoil in the world, the author of the article said: "The need of religion is making itself dumbly, sometimes poignantly felt."

In the literature of the day when matters pertaining to the church and to the Christian life are discussed, there is a very noticeable tendency to use the words, "religion" and "Christianity" as though they were synonymous terms. They are not, and they ought not to be so used. There is a difference wide as that between earth and sky between the two terms. As one writer has forcibly expressed it: "Christianity is not a religion at all; it is a revelation."

## Did Christ Found a Religion?

It was not necessary for Jesus Christ to come to the earth to found a religion, for the world had plenty of religions before He came. There were robed priests, smoking altars, and religious ceremonies everywhere. So many gods were worshipped that their devotees could not find names for them all, and at Athens they were obliged to erect an altar to the "Unknown God" in order to be sure that they had missed none.

But in all these religions there was no revelation of God to man, and this was the supreme need of mankind. To meet this need, God manifested Himself in flesh in the person of Jesus Christ who came as the fulfillment of all the types, shadows, and prophecies of the Old Testament Scriptures. The essence of Christianity is summed up by the great apostle to the Gentiles in a single sentence: "God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (1 Tim. 3:16).

## Religions are Powerless

These various religions of man are utterly unlike Christianity in that they have in them no power to save man from sin; no power to transform life; they have no mediator between God and sinful man. There is in them no atonement. They have no great, central personality who lives eternally as Jesus Christ lives. The founder of Buddhism is dead. The founder of Mohammedanism is dead. The founder of Confucianism is dead. The founder of Christian Science is dead. They are all dead and buried but Jesus Christ is alive forevermore.

Let us be honest then, and from this time on take the words "religion" and "religious" out of our Christian vocabulary. Let us make it very plain that Christianity is not, and never has been, one of many religions, but that it is a glorious revelation of God to mankind.

## Christian vs. Religious Education

It is surprising to note how many real believers have been unconsciously led into

the practice of using this word "religious" to describe the matters which pertain to Christianity and to the Christian life. We used to talk in years gone by about *Christian education*, but in these days it is almost always spoken of as *religious education*. There is a vast difference between the two. People young and old may receive religious education and yet be eternally lost.

There are many churches which have an elaborate educational organization but in that teaching there is no word spoken concerning the Christ who was *God manifest in flesh*; there is no word concerning the sacrificial death by which He put away sin; there is no word spoken concerning the inspired, infallible Word of God, nor of the Holy Spirit who gave it, and who alone can interpret it. It is religious teaching to the effect that Jesus Christ was a good man, but only a man; that He held up lofty ideals, and that men and women are to be saved by following these ideals. It is teaching to the effect that man has come up by slow processes from abysmal depths of animal life, and is slowly growing to be Godlike. It is teaching that denies the need of the shed blood of Jesus Christ on the cross. It denies the doctrine of eternal punishment for those who reject Christ as Saviour. This is *religious education*.

Let all who are real believers beware of that word "religious" as applied to the teaching of Christian truth. Let the churches that are religious and nothing more, have their "directors of religious education" and graduate young people out of the Sunday-school into church membership who have no knowledge of salvation, if they want to do so, but let us who do know Him give to our young people *Christian training*, teaching the pure Word of God.

## Ten Truths Our Children Must Be Taught

This leads us to ask, Just what is included in Christian education? In reply let us say that our children and young people must be taught thoroughly the great, salient facts of Christianity. It is upon these incontrovertible facts that Christianity rests, and not to know them with a good degree of intimacy is to be deficient in Christian education.

1. We must teach the truth that *God is*. He is a personal God. Not some vague abstraction or some pantheistic, Christian Science sort of God, but the Eternal, Immutable, Omnipotent and Omniscient God who is worthy of the worship of all created intelligences, but who is truly worshipped only by those who know Him in Jesus Christ.

2. We must teach the truth that *God is the creator of heaven, earth, and all that exists*. Get this truth imbedded deep in the mind and heart of the child, and the teaching of evolution will have small chance ever to get a foothold. The chief reason for the havoc that all these fallacies and untruths make among church members

is, that they were not fully instructed in these matters when they were young.

3. We must teach the truth that *God has made a revelation*; that we call this revelation the Bible; that holy men of God spoke and wrote as they were moved by the Holy Ghost, and that in the original writings the Bible is inerrant and is the supreme authority for faith and practice. This teaching must be done in the home, in the Bible-school, in the church, everywhere that the opportunity is offered.

4. We must teach the truth that *God, the second person in the triune Godhead, came to the earth in the form of a man*; that He was conceived of the Holy Ghost and was born of the Virgin Mary; that He was very man and very God. He said to His disciples, "He that hath seen me hath seen the Father," and He also said, "I and my Father are one."

5. We must teach the great truth that in the fulness of time *Jesus Christ gave Himself a voluntary and vicarious sacrifice for sin on the cross of Calvary*. That He did not die as a martyr in defense of His principles; nor as an example of courage for us to follow. He died as the substitute for lost, guilty sinners who deserved eternal punishment; that "He who knew no sin was made sin for us, that we might be made the righteousness of God in him."

6. We must press in upon the minds and hearts of our children the great fact that *we cannot save ourselves from sin by any act of our own*. There is no salvation from sin apart from the acceptance of Jesus Christ crucified, dead, buried, and risen.

7. We must teach clearly the truth as to *the new birth*, and how it comes to pass, and the indwelling of the Holy Spirit as the power of the new life in Christ Jesus. We must make it very clear that the Christian life is not the effort of the old fallen nature to obey God nor to improve itself, but that the Christian life is just simply Christ living His own life in the one who has been born again, "Christ liveth in me."

8. We must teach our young people the truth concerning *the high-priestly work in behalf of the believer in heaven*. He is there as our great Intercessor, as our Advocate with the Father, pleading there the eternal efficacy of His sacrifice before God when the believer down here sins. We must teach clearly the truth as to relationship and as to fellowship; that relationship cannot be broken when once established by the new birth, but that fellowship may be broken by a single sin. They must also be instructed as to the way in which fellowship with God once broken is to be restored. It is by confession on the part of the believer and then God forgives and cleanses from all unrighteousness.

9. We must teach our children and young people the truth concerning *the origin, the mission and the destiny of the Church*. We must make clear to them the purpose of God that is being wrought out

in, and through the Church. We must patiently and lovingly teach them to "rightly divide the word of truth" so that they will not make the mistake that so many make of giving to Scripture wrong interpretation.

10. We must not fail to make our young people familiar with the great program of

God as outlined in His Word: the purpose of God concerning His people Israel; the dealing of God with the Gentile nations; the coming of Christ for His Church; the coming of Christ after the great Tribulation; His ascension to the throne of His father David to reign over the earth in righteousness.

In short, all that the Bible teaches concerning salvation from sin and the living of the Christian life in the world must be fully taught. *This is Christian education.* Let us cease to use that misleading phrase "religious education" for it has no place in our Christian vocabulary.

## Mystics and Mysticism or Calling Christians Out of Their Name

By Rev. C. B. Stoddard, North Cohocton, N. Y.

SINCE Modernism invaded the church there has been a curious revival of these old terms, "mystic" and "mysticism." This recrudescence is explicable only on the ground that Modernism is forced to the necessity of employing two sets of terms to describe two sorts of Christians, or to move out of the wealthy denominations (they are in no other) and vacate high salaried pulpits.

But one is a Christian or he is not a Christian, and modifying and minifying adjectives, which now have become names that are not found in the Bible, should be resented by true Christians. There is no higher earthly title than this one that was first given to the disciples at Antioch. Shall we permit infidels to strip it from us and then shall we be content to tell the world that we are "fundamentalists" or, as a bishop recently boasted, that he was "an essentialist"? These are adjectival terms that may be properly used in many other relations, but the term Christian is a "crown that we should let no man take from us." The words "mystery," "mysticism" and "mystic," are derived from the same Greek root and, since Christ and Paul both used the word "mystery," this might admit the others to a collateral biblical usage.

### What Does "Mystic" Mean?

What do we mean when we call a person a mystic, and is the term so clear and definite in its ordinary sense that readers and hearers get practically the same idea?

For instance, I have in mind three general and distinct classes of mystics. The original mystics were oriental heathen religious devotees, medicine men of savage tribes, Buddhist priests, Hindu holy men and ascetics who competed with each other in the number and vagueness of their revelations and in their self-inflicted physical tortures. Then there came the mysteries and mystics of Judaism and of the Christian faith. And later there developed another class from a corrupted Christianity, of Catholic monks and Protestant recluses, who followed the rule of Peter Damiani: "Whoever would reach the summit of perfection should keep within the cloister of his seclusion, cherish spiritual leisure, and shudder at traversing the world as if he were about to plunge into a sea of blood." Dr. Cross says of this that "it is the Catholic rule and differs from the Protestant only in degree."

When the average person meets the word "mystic" he is very likely to associate it with the heathen sort or these useless Catholic and Protestant anchorites, or to ask what it means. If he goes to his dictionary, he will find that it is a vague term, "implying that general tendency in religion to a higher and more intimate communion with the divine," and that "early mystics claimed they had a direct intercourse and knowledge of God and spiritual things unattainable by the natural intellect, and such as cannot be analyzed or explained."

This last definition would include all born-again Christians, yet very few of us realize or will admit that we are mystics, for because of its association with heathenism and a corrupted form of cloistered Christianity, it has been considered a reproach rather than an honor.

### Justin Martyr Repudiates It

I cannot find when the term first came into the church, but in Justin Martyr's time the Christians were accused of similar practices, though the word mystic does not appear. He indignantly repelled the charge saying, "We are no Brahmins or Indian Gymnosophists who dwell in woods and exile themselves from common life." He then enumerates a long list of the many public and private virtues and activities of the Christians of that day in their defense.

Even then mysticism was a reproach and associated with the heathen cults of India, and very recently I have heard modernists call perfectly good Christians, mystics: "Oh, he's a mystic," or, "They are mystics," and straightway he or they were dismissed from further consideration.

A recent writer called Mr. Gandhi a Christian mystic, although he is not yet a Christian. In a review of Rev. E. Stanley Jones' new book he was referred to as "a true type of the mystic"; but what type or sort was meant, and how will Dr. Jones like so doubtful a compliment, for such I believe it was intended?

Another writer said: "Mysticism is the practice of the presence of God," but that is neither a true experience nor a biblical term. The Christian knows what Paul meant when he said: "Christ liveth in me." But He lives in us "both to will and to do of his good pleasure"; and, "the love of Christ constraineth us." Therefore, the terms should be reversed, for the

presence of Christ "practices" or motivates us.

Most people use the term assuming that a mystic is a mystic and that's all there is to it, but there is always the risk of being misunderstood when we use a term of various shades of meaning and application without an explanation.

### A Self-Contradictory Term

In the essay by Dr. Cross on Mysticism, his indiscriminate inclusion of all these sorts of mystics under the one term plays havoc with his argument and makes his self-contradictions the most interesting part of his study. A few of these will be noted in the following quotations:

"Anyone may now be called a mystic who claims to have received into the secrecy of his spirit a higher knowledge than can be imparted by the ordinary methods of intelligence." This includes all sorts into the one group.

But he further says: "Mysticism does not stand for a religious view of things in the narrow sense as faith in a higher person." In that he does violence to the true Christian mystic whose faith is anchored in Christ as a person and as a personal Saviour "alive forevermore."

Later he admits this point in saying: "The heavenly Christ alone concerns the mystic." But the true Christian mystic is also earnestly desirous of the eternal salvation of all men everywhere. He declares that "mysticism aims at simplicity and directness in religion," but farther on he says: "It always develops a ritual and is most at home in ritualistic churches." But the later says that "religion is an inward life and not a system of worship," and wobbling still more, he affirms that "the true mystic must be an ascetic."

This is a complete endorsement of the Damiani rule as given above and concedes to the heathen holy men, the Catholic monks and Protestant recluses, the sole title to the simon-pure mysticism. It also is a denial of the activities and usefulness of all born-again Christians, as he also indicates in this statement: "It has not shown a capacity for social construction or reconstruction, has manifested a constant tendency to retire from the vast arena of life where men do battle to build up political structures; at times brave, on the whole timid in regard to public issues." (He must have forgotten the history of slavery and prohibition.)

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However, he demolishes that surprising observation in the following: "The strength of mysticism lies in its power of defense; its power of resistance against oppression is unconquerable. *It protects the liberties of the weak.*" "Strong in defense, it has not had signal success as a progressive Christian propaganda." Yet he credits mysticism with bringing about the Reformation and the revivalism under Wesley and Whitefield! Really now, did not mystical preaching and witnessing construct Methodism, and has it not also reconstructed Protestantism?

The only way we can harmonize Dr. Cross' argument is to infer that mystics are liable to do the most surprising things at any time, or that he has grouped all sorts into one bunch with no attempt at separating the sheep from the goats.

#### True Christian Mysticism

differs from all other kinds in that it has a definite standard of experiential attain-

ment as laid down in the Bible, and is by the power and leadings of the Holy Spirit according to our faith, so that Christians agree with each other in so far as they have attained. If one exceeds this standard, we call him a fanatic; if he falls below the first requirement, he is only a nominal Christian.

This first requirement, which seems to be absolute, as laid down by Christ Himself, is mystical: "Ye must be born again." In explaining this to Nicodemus He added still another mystery: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."

This is but the beginnings of the mysteries of the kingdom of heaven. Christ and Paul and John added many others that are possible of attainment by the Christian through faith. The Christian, born of the

Spirit, claims no monopoly of these wonderful experiences, but with him "old things have passed away" and he is a new creature (creation) in Christ, so that "our citizenship is in heaven." He cannot explain or analyze these experiences (nor can psychology), but by consistent living and witnessing he can convince his unconvinced friends that a new and invisible power has come into his life. With the joys of salvation in his heart he humbly sings:

"His blood can make the foulest clean;  
His blood avails for me,"

and he shouts the invitation to all the world: "Whosoever will may come and drink of this water of life freely."

Like the testimony of the Chinese girl to Dr. Jones, he "thinks it is wonderful to be a Christian." Unlike all other kinds of mystics, he enjoys his mysteries tremendously and wants all men to share them with him, but he would rather be called a Christian than a mystic.

## A Sixth Grade Test on Ephesians

(Translated Literally)

THE following is a translation from the Spanish by Miss Bertha Scheidt, a graduate of the Moody Bible Institute, now a teacher in a mission school in Honduras. The work was done by her Bible students and sent by her as an interesting sample to one of the officials of the Institute with the inquiry, "Do you think these two native girls, aged 13 and 15, would get along all right at the Moody Bible Institute?"—Editors.

Question 2. Explain "Christ, the head; and the Church, the body of Christ."

Answer: *Thirteen year old:* Christ, the head, and the Church, the body, means to say that He commands all who are of His body to do certain work, as apostles, doctors, elders and pastors, and those who are of His body must do what He wishes them to do voluntarily.

Question 3. How do we know that we belong to Christ and have security of our salvation?

Answer: *Thirteen year old:* Believers know that they belong to Him and are secure because He gave us salvation, giving His life on the cross, and through our faith in Him we know that we belong to Him.

*Fifteen year old:* We believers know that we belong to Him and are saved by Christ because He chose us from the beginning of the world and bought us with His precious blood, and from this we know we are saved and belong to Him. And we have security because He said: "He that believeth on me hath life eternal." He also said: "He who cometh to me I will not cast out." We are saved because, believing on Him, we know that Christ came to die on the cross to save us from all sin.

Question 4. According to this epistle, what must be the walk of the Christian?

Answer: *Thirteen year old:* In general, the believer must walk in unity, in purity, in love and in light. In particular, the

husbands should love their wives; the children should love their parents and the parents should not treat their children badly, but should raise them in discipline and love for their Saviour; the masters should treat their servants well; the servants should do that which pleases the Lord for the apostle Paul (?) said: "It is necessary to obey God rather than man."

Question 5. What is the armor which a believer needs in his walk? Why does he need this armor?

Answer: *Thirteen year old:* The armor which a believer needs in his walk for

Christ is: Your loins girt about with truth, dressed with a coat of justice, your feet shod with the gospel of peace; above all taking the helmet of salvation and the sword of the Spirit which is the Word of God. The principal thing which a believer should do is remain in prayer, for without prayer we cannot have victory nor do anything if we are not in communion with God.

The believer needs this armor in order that when temptations come, they can have the victory over them and can be near to their Lord Jesus Christ.

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# Thanksgiving at Grandpa's

By Albert Edwin Hosmer, of the Music Faculty of the Moody Bible Institute

**I**N these days of easy separation and broken homes; when the reading public is confronted in almost every issue of the daily press with divorce suits between persons in all grades of society; when families are living more and more in apartment houses and hotels, especially in cities, depending upon the public for their entertainment, and the good old fashioned happy home life is in jeopardy, I feel like emphasizing Thanksgiving Day as a day for family reunions.

To the one born and bred in New England, Thanksgiving Day is, or was, the day of all days of the year, when the sons and daughters, grandsons and granddaughters gathered in the old home and around the "festal board" to unitedly give praise and thanksgiving for the many mercies and blessings of the year.

It was in a sense a religious day more than at present. Not that there was any darkening of the windows or Sabbath Day sanctimoniousness, or lack of merriment and good cheer. Good time and entertainment were provided, and enjoyed by all, within the love and warmth of the home circle.

At a celebration of Forefather's Day in Washington, D. C., some years ago, I remember hearing the toastmaster express his sorrow for the one who never had the experience or the memory of the old fashioned attic. As I have always been very grateful for the happy and joyous days of my boyhood, I have a similar feeling of sorrow for the one who never enjoyed the privileges of an old fashioned Thanksgiving Day at "Grandpa's."

My boyhood was spent in one of the

beautiful hill towns of Connecticut, and my grandfather lived on a farm some two miles distant. He was a Congregational minister of the old school, with a family of nine children, including my mother, so that I felt rich in relatives, and often wondered if there was another boy who had such good grandparents and uncles and aunts. It was a joyous occasion at any time to go to "Grandpa's" but Thanksgiving was one of the great days and occasions of the year, and one to which I long looked forward.

Of course we attended the Thanksgiving service in the "vestry" of the "meeting-house," and well do I recall an amusing incident at one of those services when there being no one to play the organ, my oldest uncle was called on to start the hymn. He was a good singer but had come in a trifle late, and as they were waiting, he began without humming to himself and got the wrong pitch. When he stopped to try again, a good old member rather quaint and peculiar in his ways, said, "That's right, give us some more."

Grandfather's place was nearly a mile from the meeting house; a big, unpainted, weather beaten old house (long since torn down), with a large apple orchard to the south, and meadowland, rocky pasture and woods to the west.

To my growing body and seemingly unlimited appetite, Thanksgiving meant for one thing—all I wanted to eat of turkey, and pies. And what pies, mince, apple, and pumpkin, grandmother could make! To have a whole one was a joy and privilege appreciated not only by the youngest generation but by the uncles as well. It is not

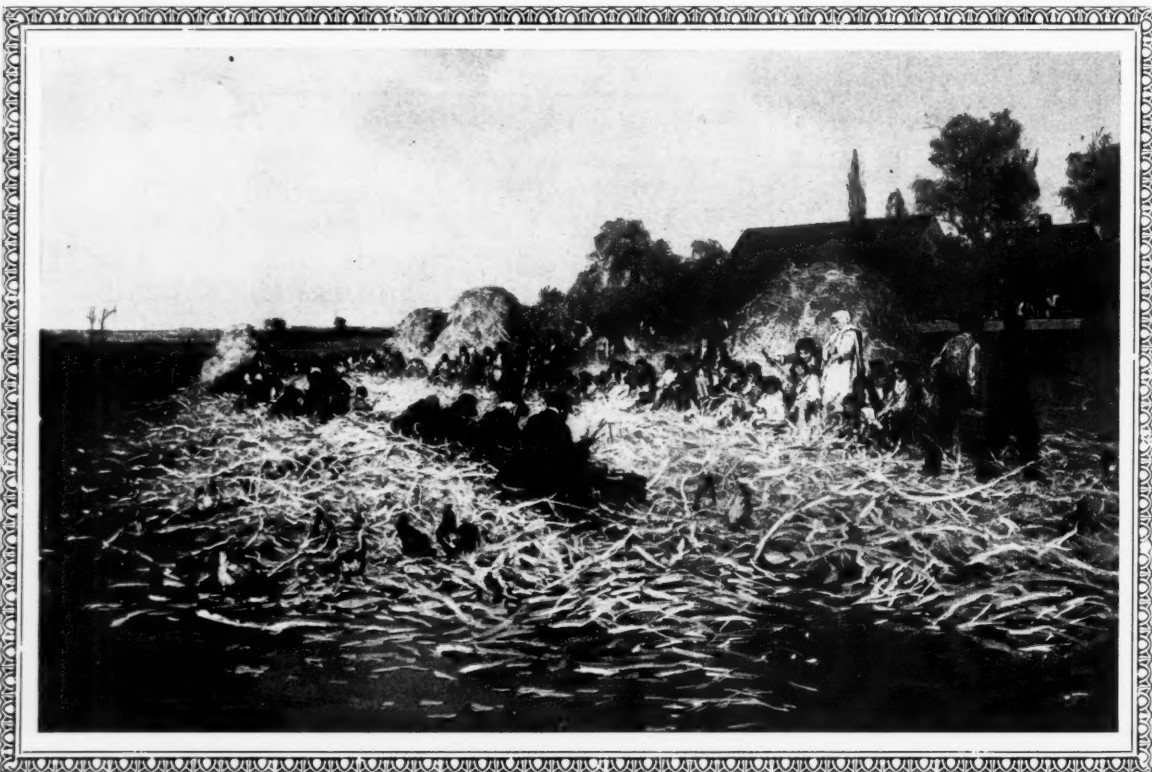
necessary to go into the details of the big dinners. We certainly had all the "fixings" and did full justice to all that was set before us.

In the evening there were the usual old fashioned games and a Punch and Judy show by one of the uncles, then the bursting of the peanut bag, a game I never heard of being played much outside of our family. A large bag of peanuts was suspended from the ceiling, and each in turn was blindfolded and given a cane, then led to the bag, taken back three steps, turned around three times, then allowed to take three steps forward and strike three times. When the successful one burst the bag, the light was extinguished and there was a general scramble on the floor to see who could get the most peanuts.

After the games and fun of the evening the day closed with the singing of hymns and prayer, all joining at the close with the aged grandfather in repeating the simple child petition—"Now I lay me down to sleep."

Today I thank God as I have often done in the past, for the love and training of godly parents and grandparents. They with others who met around the tables in those far-off happy days, are now in the "Home Land" singing the songs of the redeemed. While I believe most emphatically that "the best is yet to be" even in this life, I feel, as the festal day draws near again, like joining with the poet Moore in his most beautiful poem:—

"Oft in the stilly night,  
Ere slumber's chain has bound me,  
Fond memory brings the light,  
Of other days around me."



The churches look to the American Bible Society for service in translating the Bible into new dialects as they are needed in the mission fields, and to provide the Bibles in those languages already available.

The Society is the sole source of supply for Scriptures for people of the Gilbert Islands in their own language. A new edition of 2,000 Bibles was recently printed and a shipment sent to these Pacific Islands, five thousand miles from the shores of America.

During the 200 years under Spanish rule the Philippine Islands did not receive the Scriptures in a single Philippine language. The Society put the Scriptures into eight chief languages of the Islands in the first two decades after the Islands became the wards of the United States. Other translations have followed. Revision in some of the dialects will be done this year.

Last year, in America alone, Scriptures in 108 languages were supplied by the Society to meet the demands of this many-tongued country.

For the first time, in 1927, the complete Bible in the Luba Lulua language, for some 2,500,000 natives of the Bantu race in Africa was made possible through a translation produced by the American Bible Society.

In Siam an expert Tai Lu scribe has been secured to handwrite the New Testament in that dialect. The Epistle of James and the first part of Genesis have been received by the Society's agency, photozinc plates made in Bangkok and an edition of 5,000 of each printed and forwarded to Chiengrung for distribution.

The Society plans translation work during 1928 in two of the American Indian dialects and in various languages of Central America and of South, East and Central Africa.

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William H. Hockman

## ARE YOU LOOKING FOR A THRILL?

Strenuous service, with occasional lion or leopard interludes, is the lot of our friends in portions of South Africa, as we read in *The Pioneer* of the South Africa General Mission. Consecrated young folks who are seeking a chance to live a life full of opportunity for bravery and cool nerve will find a wide open field in Africa.

From Mr. P. V. Watson (M. B. I. '19): "Danger from the wild animals around Cunjamba never seems to altogether disappear, and during the past year we have had some unusual visitations. The constant possibility of a visit serves to electrify somewhat the atmosphere and drive away some of the drabness of the surroundings. Any morning you might see a man crossing our compound here, garbed with only a deer-skin at the loins and a cleverly carved wooden comb stuck in his tufty, curly hair. Meeting you he might look the other way so as to hide that which at one time was his nose. While sleeping one night in his tiny grass hut, a sneaking cowardly hyena proceeded to drag him away by the nose. Another case is that of an old mother who though wasted in body yet buoyant in spirit has been a frequenter of our compound. Alas, she will visit us no more, for a hyena caught her during the night by both feet, and she will be unable to walk any more. We may refer also to a man and woman living just across the river, who were attacked by a big lion as they were gathering fruit in the forest. The man fled as he saw his wife borne to the ground, only to be himself caught and eaten.

"Yesterday, much like school days at home, a shout of glee went up as school was dismissed and fingers became relaxed from struggling to control unruly pencils. A hush soon fell, however, for word came that from six to nine lions had passed near by us during the night. All women and children remained in the village while some thirty men with guns, spears and bows and arrows followed the tracks, that we might if possible dissuade these dangerous marauders from lingering in these parts. They were probably well fed, for they seemed to have had many a play in the white sand, judging from their tracks. We followed for a couple of miles and then returned.

"During the year many injured have been treated by Miss Bracy at the dispensary. Some sad cases have come to us this year who will likely remain permanently at the mission, and we trust will be finding the Word of life in their hearts: a slave

boy, with forearm horribly crushed by strokes from his cruel master; a violently insane woman, driven from her village by her husband and fellow villagers; then a wee baby, which was about to be buried alive with its mother who had just died."

## Caressed by a Leopard

Rev. J. E. Hatch, Gazaland, at whose station is also located Miss Alma Gahn (M. B. I. '20), tells of a thrilling experience. "Before writing this annual report I had a short interview with one of Africa's 'little cats.' It was a very short interview, not longer than it would take to



A Kikuyu Chief and His Sixteen Wives

say, 'Jack Robinson,' but by no means a pleasant one for me.

"I was following a wounded leopard through thick scrub when, without a moment's warning, it appeared in sight about eighteen inches from my throat. It let out one ominous growl and landed full force upon me. Its hind paws gashed both my legs above the knee, its right paw tore my left hand to pieces, its left paw landed on my helmet and the claws penetrated, causing only slight scratches on my head. Its big mouth closed twice over my left hand which I raised just in time to protect my face and throat. All this took place in a few seconds, and I found myself flat on my back with a sprained wrist and bruised thigh added to the pleasures of the memories. After mauling two others, one much more seriously

than myself, the leopard met his death.

"So our nurse, Miss Chapman, has had the opportunity of adding three cases of leopard wounds to her list of treatments. I think I may say that she saved the lives of two of us, for no one else would have had the nerve to probe and cleanse the wounds as she did.

"Several other serious cases have come to her during the year. One was a boy with large ulcers, neglected of course, as the only medicine he had used was bits of roots on a string worn around the ankles. Another was that of a child badly burned and left for such a long time without proper treatment that a large portion of the scalp dropped off when Miss Chapman began to work on it."

## Spiritual Fruit

From Rev. C. S. Green, Pondoland: "It was a day of great happiness at our station last December, when eighteen people confessed their Lord in baptism. They were an especially interesting group, most of them with a story worth telling. For instance, old Nella was a confirmed witch doctress only two years ago, but deeply influenced by the Christian life of her son, himself but a babe in Christ, she, too, sought the Saviour, and now by her fervent spirit she puts many of the older Christians to shame. There were two married couples, one from Zibungu and the other from Mahahani, and it is always a great joy when both husband and wife are on the Lord's side and aim definitely at a Christian home.

"We dispense medicine to those needing help, so far as funds permit, and this often brings us into touch with sick people in their own kraals. For instance, one Saturday morning in September a heathen man came to the door of the hut where we met for the Saturday prayer meeting, and beckoned one of us out, explaining that 'Xora's wife had been badly burned; would the missionary come at once to see her?' So at the close of the prayer meeting we set off and found a woman badly burned on the face, having turned dizzy while stooping over the fire and fallen in. The burns were dressed that day and the next, and the heathen husband asked that we would come every day since they were afraid to dress the burns themselves. This gave frequent opportunities of speaking of the Lord Jesus and His power to save, but though the young woman listened she did not at that time come to a decision. Imagine our joy yesterday, at an outstation meeting for Christian women on seeing our friend of the burned face walk in, and to hear Regina, the leader of the meeting, explain, 'This woman is staying here at her father's kraal just now, and she gave herself to God last Sunday.'

## A FATEFUL DECISION

Our readers will recall the reference in this column in the September issue of se-

Moody Bible Institute Monthly

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rious handicaps being experienced by some of our Protestant workers across the Rio Grande, under the caption "How the Wheels Turn in Mexico."

We are delighted to publish portions of a letter recently received from Mr. Van Slyke, telling the good news of how his case has been finally given personal consideration by President Calles, and a most gratifying decision rendered:

"I was sitting in the anteroom of one of the high officials of the Department of the Interior in Mexico City, where I had sat many, many times during the previous six weeks. I had gone there so many times in trying to get permission to go on with my missionary work that I was sure I was wearing down the marble steps. I had sent in my name to the man I wanted to see, and after about half an hour he himself suddenly came out of his office and asked me to come in. He had good news. He told me that the Secretary of the Interior had that very morning gone over my problem with President Calles, and that the President had decided that the government would put no obstacles in the way of the work. I had gone to the office so many times, only to come away with the matter unsettled, that I could hardly believe that the difficulties were all removed. I thanked my official friend very sincerely and rushed across the street to a phone and sent the news speeding out to Mrs. Van Slyke. Two telegrams were sent that night, one asking that men and horses be in readiness at Oaxaca on a certain date, and the other to my father in the States. They were telegrams of triumph and joy.

"We got up about two o'clock the morning of the day we were to leave Oaxaca for the mountains. Quite a while before dawn we were on our way, my wife and I with our two horses, the three men who carried part of our things and the two mules that carried the rest. We passed through an Indian village just after daybreak and then turned up a canyon into the mountains. At the first stream we stopped for breakfast. We did not take time to build a fire, but ate our cold tortillas, beans and meat without the help of good hot coffee. We were anxious to get well up the heavy climb into the mountains before the heat of the day. We made good time all morning, and finally reached the ridge some 9,000 feet above sea level, about noon.

#### Real Missionary Experience

"About four o'clock in the afternoon we safely reached our destination, a collection of low huts or houses built some 11,000 feet above sea level. It was very cold that night. After supper we lay down in our blankets on the floor, as these hotels furnish no such luxuries as beds. It is surprising how well one can sleep on the floor when properly tired. Frequently I have actually overslept, in spite of the irregularities of the floor and the numerous fleas.

"The following day we traveled another thirty-five miles, reaching our objective Yatzachi after dark. The last hour or so we had to travel by the light of our electric flashlights and got to the edge of the village about half past seven. People saw

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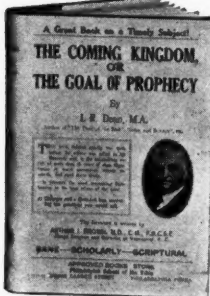
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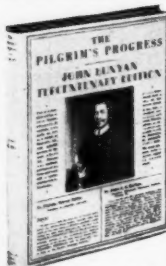
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our lights coming down the long hill back of the village and some came up the path to meet us. Every little way some more would come up and meet us then turn and follow, till we finally had a crowd of perhaps thirty people escorting us in triumph through the center of the village to our house. It was a warm welcome and did our hearts good. We felt that prayers had been gloriously answered in the removal of obstacles, and that we had been marvelously helped and guided through it all."

### **SOMETHING NEW IN PERSIA**

One of the most serious aspects of foreign missions at the present hour arises from the fact that Western industrial and commercial exploitation is pressing into every out-of-the-way corner of the earth, outstripping the messengers of the Cross, and frequently prejudicing the natives against any message the white man may bring.

As an illustration of how rapidly the mechanical inventions of the West are penetrating the one-time isolated and indifferent East, we give a quotation from a recent letter written by the Rev. B. S. Gifford, Presbyterian missionary, located at Tabriz, West Persia:

"Two days ago Mrs. J. Livingstone Taylor, a consecrated and wealthy lady from Cleveland, Ohio, arrived in an aeroplane accompanied by Mrs. Charles W. Williams, one of the secretaries of our Home Board, and Mrs. P. C. McDowell, of Teheran. Mrs. Taylor had left that morning from Meshed in the far eastern corner of Persia, stopped for lunch at Teheran, where she picked up the other two ladies, and then flew to Tabriz in plenty of time for dinner. She came with such ease, that it seems the day of miracles is dawning again. Dr. Robert E. Speer recently covered the same route in the old-fashioned way, suffering real hardship and exposure for many days, at times being buffeted by severe snow storms. This morning that same plane took four ladies across Lake Urumia to Rezaieh in less than an hour and a half, and all of the party expect to be back here in Tabriz for tea."

### **AN APPEAL FROM FRENCH PROTESTANTS**

Our readers may already know something of the work of the French South-East Mission, conducted by those devoted Huguenot Christians, M. and Mme. Henri Contesse, in the city of Digne, France. Here centers one of the finest pieces of practical Christian work to be found anywhere on the continent of Europe. In their church, aggressive evangelism is carried on the year around. Colporteurs do an important work, reaching out for miles into the surrounding country distributing the Word of God and good evangelical literature. Each year during August a Bible conference is held, to which French, Swiss and Belgian Christians gather. This conference has proved to be of deep importance to the spiritual life of those who attend, some of them coming from little towns or villages where there are few if any other Christians, and never any services.

The following extracts from a letter from Madame Contesse will be of interest to our readers: "In a country so crowded with Christians as the United States few people fully realize what such tokens of sympathy and fellowship as you can give us may mean to lonely workers in a vast area where one can travel sometimes two or three hundred miles without finding any evangelical gathering or place of worship.

"The fight against Romanism is fierce and must be more so every day. America is not yet aware of the awful menace of it, but she will have a sad awakening if she does not stop in time the threatening of all her liberties, both religious and political. We know all about it in France, and it is for this reason that our country is freeing itself from these terrible claws at last. But alas, it will only be to fall into atheism, unless the gospel is speedily and widely proclaimed.

### **Missionary Hospital Needed**

"May I mention one or two recent incidents that illustrate conditions? I pick them out of many. One evening we had a telephone call from the municipal hospital from a Protestant lady (mother of one of our most brilliant young French writers), who had been taken ill in the country and brought there, asking us to visit her. The nuns heard her telephoning, and from that minute led her such a life that we had to take her into our own home.

"The neglect and unpleasant treatment accorded to Protestants in the hospitals is quite beyond the understanding of friends in America.

"A few days ago I had a visit from a commercial traveler, a refined, intelligent man, seeking to sell certain hospital equipment. When I told him how this home was built, entirely on faith in the living God, that prayer was our only resource and the Lord our only banker, he was absolutely astounded. He exclaimed, 'I never heard anything like it, is it possible that you are doing this tremendous work without any promise of money, and without any hope of getting anything out of it for yourself? It is the first time I have seen anything so fine in religion.'

### **A Key to French Hearts**

"We feel this institution will be a great factor for the triumph of Christ's cause in France. Of course the financial, moral and physical burden is very heavy, but when we view the River Durance, quite near us, which at one time was red with the blood of our heroic Huguenot ancestors, we are challenged as their descendants and heirs to their most holy faith to hold the fort as bravely as we can.

"Will you help us, dear friends, to complete the hospital? Those of you who have some beloved ones sleeping on French soil, or whose young men were willing to give their lives for France, will you not honor their memory by some gift of love? All gifts from America may be sent to the treasurer of the committee, D. M. Stearns Missionary Fund, 147 West School Lane, Germantown, Philadelphia."

### **FRAGMENTS FOR THE HUNGRY**

There are many hungry souls in India like this one mentioned in a letter by Mr. Ernest Mallis.

Moody Bible Institute Monthly



"In strange places and from strange people we get testimonies concerning the living Word. Two or three days ago we boarded a truck which carries great loads of steel from the railway siding to the Metur Dam project works. Sitting beside the driver was a young Brahmin clerk who was going home on leave. I knew him well as a keen tennis player, and considered him very careless regarding anything to do with his soul. Our conversation went from one thing to another, until he surprised me by asking, 'Have you a spare copy of Spurgeon's sermons? My copy is so tattered with use that I find it difficult to read. Every day I read a part, and have from time to time typed out small portions from it and sent them to my friends. That book is the best I know, and it draws me out to higher and better things.'

"I was able to open up more clearly to him the way of life. He is a Brahmin, a member of the highest caste in India, a man familiar with his religious sacred writings, but only in these sermons of God's servant has he found food for his soul. Will you not join in special prayer for this young man, Raja Ram, that he may by God's grace be called out to serve Him with all his heart?"

#### PSALM ONE HUNDRED NINETEEN

In studying this, the longest psalm and the longest chapter in the Bible, I have been struck by several remarkable things peculiar to it. Three characteristics seem to stand out prominently; namely, praise, petition and testimony, and these comprise practically the theme of its one hundred and seventy-six verses.

From the very depths of his soul David pours forth the adoration he feels toward his God. In sublime language he pleads for mercy and wisdom. "Open thou mine eyes." "Make me to understand." "Hear my voice according to thy loving-kindness." "Deliver me according to thy word."

In twenty-six other verses "thy word" is mentioned. "Thy law" is spoken of twenty-five times; "thy precepts," eighteen times; "thy testimonies," twenty-two times; "thy commandments," twenty-one times, and "thy judgments," nineteen times, making a grand total of one hundred and sixty-four.

In the light of all this how weak and poor our modern prayer life seems. Small wonder that the Psalmist was led to exclaim: "Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men." Not once only but four times in Psalm One Hundred Seven is this exhortation to praise repeated, word for word. How deeply must this thought have been embedded in his soul to have called forth such emphasis! But in these last days men are given to praising themselves, to exalting humanity, and to belittling Deity. How patient and longsuffering God is to withhold His hand from inflicting punishment for such gross insult to Himself.—L. M. Culver.

Jesus Christ shall come to sway his scepter over the whole earth.—D. L. Moody.



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# Our Monthly Potpourri

Clarence H. Benson

This department gives opportunity for bringing together many matters of real interest to the reader of the *Monthly* which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary production composed of parts brought together without order or bond of connection."

## 50,000 BIBLES AS A THANK OFFERING

The Bible has never had a chance in Russia. The poverty and ignorance of the common people have not made it possible in the years gone by for Bibles to be distributed as freely as they have in other countries. Often when a little group of Christians have gathered for worship they were fortunate in some places to have one Bible for the Sunday services. Sometimes they were only permitted to use the Scriptures a single Sunday and then it was carried on to the next village. But the common people in Russia treasure the book, and when copies of the Scriptures have found their way among these people they have been greatly appreciated.

Recently the Soviet government granted permission for the distribution of 50,000 Bibles and 50,000 Testaments. The American Bible Society has already paid for the plates, which are prepared and waiting, so that the cost will be just for production. The whole output of these 100,000 books will cost about \$65,000. The brethren in Russia have become too impoverished to pay this large sum, so the appeal has been made to the American people to assist in this work. Already \$35,000 has been raised, but \$30,000 more will be needed before the first of May, the time limit which has been set by the Soviet government. One of the greatest occasions of thanksgiving for the American people is that the Bible is so freely distributed throughout this country. Why has this nation been so well provisioned while others are hungering for the Scriptures? What better thank offering could they give than to provide the Russian people with the Word of God? Checks should be mailed to the Russian Bible Fund, 139 St. Felix Street, Brooklyn, N. Y.

## IN EVERYTHING GIVE THANKS

The gallant and indomitable Paul was writing to the Christians in Thessalonica—our modern Salonika—when he said, "In everything give thanks." Admittedly it is a hard saying, even with the inspiration of the national Thanksgiving Day casting its spell upon us.

But Paul was a pretty good practitioner of what he preached. Such record of his life as we have, and more particularly the

moment threatened disaster. When criticism and contempt were heaped upon him, and the cold shoulder was offered to his loving approaches, the spirit of praise and rejoicing did not leave him.

There can be no question that such a spirit as this makes for triumphant living. It is the psychology of the overcomer. It maintains the resilience of the soul. It gives wings which can rise above the low-hanging clouds and glimpse the stars in the darkest night. With such an attitude of mind it is vastly easier to get well if one be physically ill.

The thankful spirit liberates and stimulates the constructive forces of life; the spirit of gloom and grouch and despondency inhibits them.

With Paul every day was a thanksgiving day, and thanksgiving was in fact thanksgiving. Thank and think are related words; they both sprang from the same root. It is the thoughtless who are the thankless; the people to whom life is a matter of sensation rather than of reflection.  
—Chicago Evening Post.

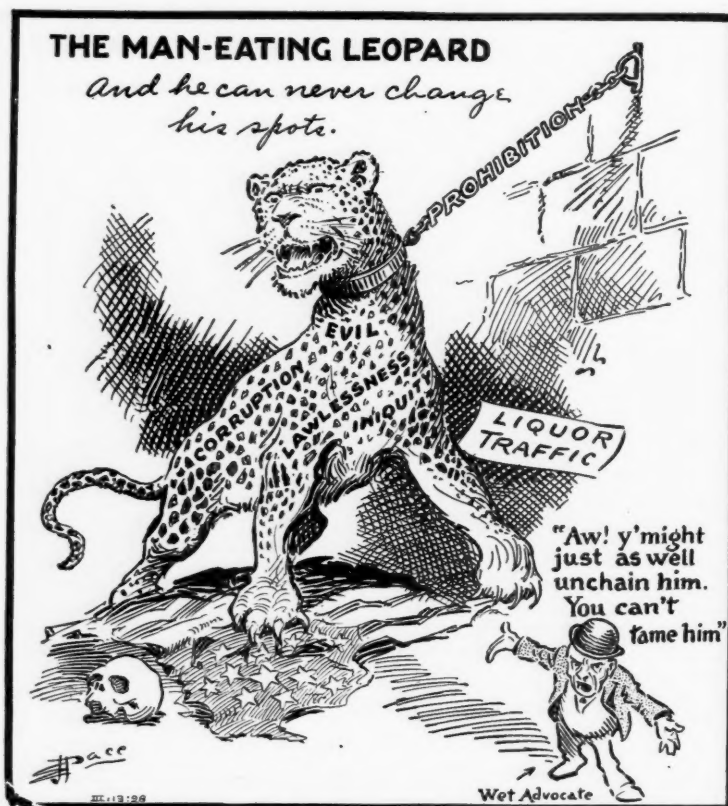
## THANKSGIVING FOR COMMON MERCIES

In the eulogies of our times at the Thanksgiving season, great emphasis is placed upon the abundant harvests, the rich output of the mines, the far-reaching commercial interests, the vast deposits in our reserve banks, and our limitless credit abroad. This is as it should be, but it is surely not the full meaning of the day. None of these achievements discussed were within the reach of even the most cultivated imagination of the Puritans, when those wild turkeys

and venison were roasted before the great fires, and the maize meal was baked into bread on the open hearth. The added fruits were often from the forests, so that the "many mercies" for which they so devoutly and so reverently gave thanks were the most primitive gifts of nature.

After all, is it not for what we regard as common mercies that we should give most genuine thanks? It is to these that we are so deeply indebted for both our comfort and our happiness. Our loftiest note for hearty thanksgiving cannot ascend on the wings of material wealth. It is primarily for the abundance of those

Moody Bible Institute Monthly



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letters from his hand which have come down to us, furnish abundant evidence that this courageous little man, incessantly active, undergoing hardships, facing gravest perils, beset by treacherous foes, meeting innumerable discouragements and disappointments, suffering from physical affliction, maintained a thankful heart whatever happened. Few notes are so characteristic of the music of his life as those of joy and praise. He sang in prison, his feet in the stocks, his wrists in chains. He sang in the storm, when the fierce euroclydon, sweeping down upon the Mediterranean, tossed the little ship on mountainous waves, and every

daily benefits which should awaken gratitude and should touch us most deeply. While famine and pestilence stalk abroad in the lands across the great deep and reports from the Near and Far East are stories of personal want, we must be thrice grateful for the fact that to us, as a nation, bread has been given and the waters have been sure. Families without bread are unknown to us. Multitudes must still find their most precious reason for gratitude for earthly gifts in the daily mercies which, like the widow's mite, fail not.—*The Presbyterian*.

#### UNTHANKFUL BECAUSE UNHOLY

The modern church-goer hears very little about sin or about God's judgment on sin. He hears very little therefore about repentance. Whether we like it or not, we are compelled to admit that the difference between the preaching of the last twenty-five years and the preaching of the fifty years previous, is the disappearance of the subject of sin and eternal punishment from the themes of the modern pulpit. The superficial conception of sin in the pulpit lies at the very root of the impotence of the church in the midst of this generation. Where there is no conception of sin, there is no conception of grace. Where there is no conception of grace, there can be no gratitude. Until sin is dealt with in the life, the goodnesses of God are like music to the deaf, or light to the blind.—*Western Recorder*.

#### FAMILY WORSHIP

Family worship is one of the great privileges that brings great blessings into the home. Wherever possible the father should conduct this worship. Many fathers say they cannot do this. God will help any one who will try. The mother can do much to accomplish this by arranging a suitable time in the program of the household. This may seem difficult at first, but it can be arranged for and it should be done.

If there is no one in the family to conduct such worship, it can be provided for by those who have radio sets. The Moody Bible Institute of Chicago broadcasts family worship every week day morning at seven o'clock, Central Time, or eight o'clock, Eastern Time. Why not have the family gathered together and have the radio turned on just before or just after breakfast according to the hour of that meal? It will require only a few minutes, and will bring a blessing for the day.—*Presbyterian of the South*.

#### THE RELATION OF CHURCH AND STATE

The National Lutheran Editors Association in session at Columbus, O., adopted the following statement:

"If it were a matter only of the personal religion of the candidate, it would be contrary to the spirit of our constitution to prejudice a man because of his church affiliation. The situation, however, is peculiar because of claims, teachings and principles of the Roman Cath-

olic church which are antagonistic to and irreconcilable with the fundamental principles set forth in the constitution of our country, such as: the opposition of this Church to the toleration by the State of any religion other than the Roman Catholic, its denial of the right of individual judgment, liberty of conscience and freedom of worship, the claim that the worldly government is in duty bound not only to assist, support and protect exclusively the Roman Catholic church, but to suppress, if necessary by force, every other religion.

"Allowance may be made for the temporary suspension of the actual enforcement of such claims and principles, but they are recognized ideals, the realiza-

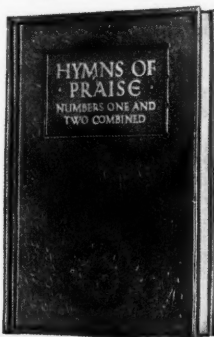
tion of which must be the aim and constant endeavor of every faithful Catholic.

"The situation is further peculiar because of the allegiance a faithful Catholic owes, according to the teachings of his church, towards a foreign sovereign who claims supremacy also in secular affairs, and who has worldwide political interests of his own which may severely clash with the best interests of our country.

"It becomes the duty of our church papers to give to their readers reliable information as to the attitude of the Roman Catholic church towards the authority of the worldly government; to counteract misinformation and to correct false

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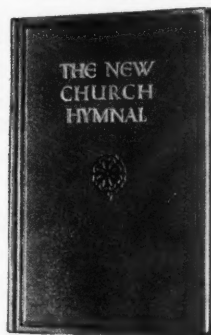
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South Side Baptist, Lakeland, Fla.	United Brethren Clifton, Cincinnati, Ohio.
Christian, Fortville, Ind.	Hyde Park Community, Cincinnati, Ohio.
Presbyterian, Ashton, Iowa.	Central Christian, Youngstown, Ohio.
First Methodist, Wellington, Kans.	Moravian, Emaus, Pa.
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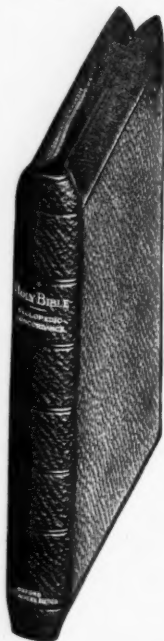
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and misleading innuendoes, statements, and impressions.

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### WHY THESE ARMAMENTS?

Although the signing of the treaty was concluded in an atmosphere of good will and high hopes were expressed in various quarters that the danger of war had been made entirely remote for the civilized world, the fact was pointed out that the armed forces in western Europe are greater now than they were in 1914. Commenting on this phase of the situation, the Paris correspondent of the Associated Press said:

"Consummation of the Kellogg-Briand war renunciation treaty finds western Europe, with the exception of Germany, more heavily armed than in 1913.

"Upwards of 3,000,000 men are in actual military service, and, as it happens at this season, many hundreds of thousands have been called to the colors for training. Swift practice mobilizations are in progress, and trial war maneuvers are under way throughout Europe.

"In artillery, in stores of munitions, in chemicals and in works for making bases, in aircraft, in tanks and in all the complicated apparatus of destruction the nations have a striking power immensely superior to that of 1913.

"This is especially true of the powers, large and small, lately allied in the war. The central powers are compulsorily disarmed under peace treaty limitations, but the victorious and non-combatant powers, excluding Serbia and Russia, have added to their armaments of 1913.

"Great Britain and Ireland, which just prior to the war had 406,000 men under arms, now have troops totaling 408,000; France, whose troops before the war numbered 646,000, has added 20,000 to this figure; Italy, whose 1918 army consisted of 274,000 men, now has 347,000 men under arms; Belgium has increased its army from 47,000 to 79,000, and Greece from 25,000 to 66,000. Rumania has an army of 205,000, compared with 103,000 maintained there before the war.

"States non-combatant in the great war have felt impelled to add to their military establishments. Switzerland, which had a so-called active militia before the war of 28,000, now has 170,000, owing to an improved organization. Denmark has increased its peace strength from 14,000 in 1913 to 33,000; Holland from 26,000 to 29,999; Spain from 98,000 to 224,000. Portugal has declined from 30,000 to 24,000; Norway from 7,000 to 4,000; while Sweden has increased her forces from 26,500 officers and voluntarily enlisted men to 28,500."—National Republic.

### YOUTH'S PERILS AND HOME TIES

Whether one believes in the depravity of modern youth or that the "revolt of the young" is more apparent than real; whether one looks back to Victorian days as an era of prudish hypocrisy, or regards

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the nineteenth century as an age when men were more generally honorable and women all but inevitably virtuous, there is not the slightest doubt that the motor-car age is an age of greater exposure to evil opportunity—an era when moral fibres must be stronger than ever before to withstand the tests of the times.

No human agency would presume to prescribe a universal set of regulations for problems which must vary with every family, and, indeed, with the individuals within it. But it is possible to express what must be apparent to all: that the families who least fear the present-day problems are those whose homes are themselves the centers of clean, wholesome fun for the young members and their friends; that to ignore the age-old conventions as to reasonable, if invisible, chaperonage, and such things as propriety in dress, is to risk the disasters that were not confined to biblical Sodom and Gomorrah, but overtook Greece and overthrew Rome as well.

The headstrong boy, the self-willed girl may rebel against even the most necessary restraints—and surely will rebel if

these restraints are tactlessly imposed. But a writer in the *Century Magazine* for September ably sums up the truth when he says: "The cocksure adolescent may resent the strictures of his early training, but he owes his strong body and the decent habits to which he will revert in later life to the same training, nevertheless."—*Toronto Globe*.

### MUSSOLINI'S PEACE CONQUESTS

The newly concluded treaty of alliance between Italy and Greece is proof both of changing European alignments and Mussolini's aggressive and astute statesmanship. It is noteworthy that this is the second such treaty concluded by the modern Roman ruler within the course of a few weeks. The first agreement was with Turkey. Both Greece and Turkey were recently regarded as the likeliest of Italy's prospective victims when Mussolini started out to make good his "expand or explode" slogan. Both are now his allies.

The bombardment of Corfu and the ultimatum to Greece were regarded in some quarters as deliberate attempts to embroil a weaker power in a quarrel that would add some foreign luster to Mussolini's domestic Italian laurels. Likewise Turkey considered all of the Dictator's more demonstrative warlike gestures as directed against herself. These fears have proved groundless. Mussolini failed in his original purpose to effect a triple alliance between Italy, Greece and Turkey. He has succeeded however, in concluding separate alliances with the other two.

The part played by Venizelos in this new arrangement deserves attention. It will be remembered that during the war and at Versailles this great Greek played one of the most important parts on the world stage. Later the aged statesman left Greece, and for years dropped completely from the public view. Only recently he returned to his native land, replaced the half-hearted dictators, and had himself overwhelmingly endorsed at the polls. The Italo-Greek treaty followed so speedily as to suggest that Venizelos spent a good deal of time in Rome before his return.

The chief interest in the new treaties is what they portend. Mussolini very obviously has some major scheme afoot. It is worth watching.—*Toronto Globe*.

### AT THE WORLD SUNDAY SCHOOL CONVENTION

It was proposed to change the name of the organization to World Council of Christian Education. It was agreed that this name is really more appropriate to the new reorganized body, but there were many who felt the words "Sunday-school" should not be dropped. Finally, it was voted unanimously by the executive committee that the name should be changed to World Sunday School Council of Christian Education.

Some of our American delegates were inclined to be critical of the foreign speakers who were so concerned with exactness in the delivery of their convention messages that they read carefully

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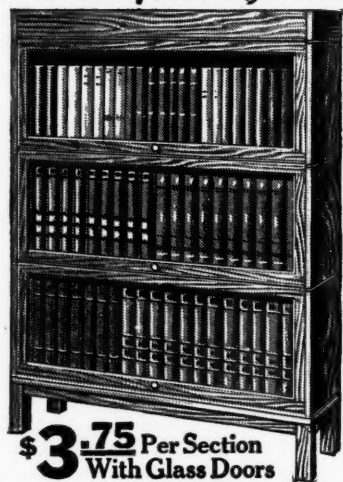
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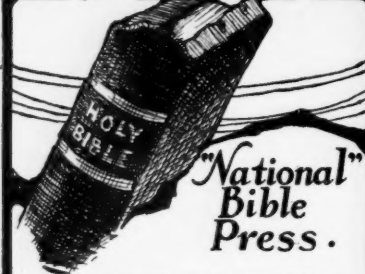
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## Starving, Abandoned Children in China

### Hold Out Pleading Hands!

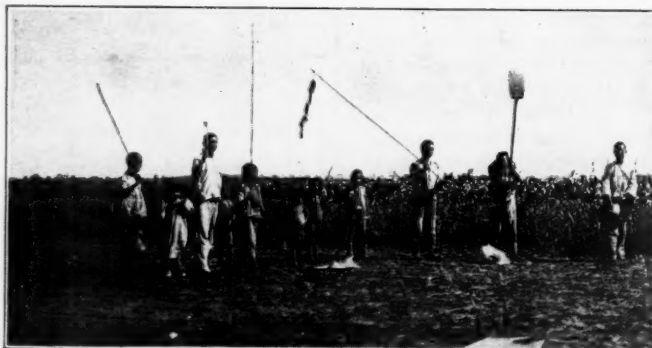
On account of crop failure in Shantung, Honan and Chihli Provinces, thousands of children are facing another winter of suffering and hunger. A special investigator just returned from the famine districts reports: "The famine is 60% worse than I believed a month ago."

Our Association cooperates with the National Child Welfare Association in China in caring for destitute children as funds are made available.

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THE BLIGHT OF FAMINE.



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Fei Hsin, Shantung, China

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prepared manuscripts instead of speaking in the freer manner customary here. We are inclined to agree that these speakers miscalculated the character of the audience which they faced. Several of the best addresses, from the standpoint of content, which were delivered in the convention, lost fully fifty per cent of their effectiveness because they were read from manuscript.

On the other hand, we listened also to an address by an American. It was spoken extempore, with a splendidly direct delivery. But the platitudinous statements, the repetitions, the half-truths voiced as whole-truths, all bore evidence of little or no preparation. We were inclined to wonder whether perhaps the foreign delegates went away with a distinct feeling concerning our oratory which may not be entirely complimentary to us. Perhaps there is room here too for us to learn from each other!—*International Journal of Religious Education.*

### CONSCRIPTION OF WEALTH

One of the most wide-reaching impressions that came out of our war experience was the duties and responsibilities of citizenship. We came to see that each citizen might be called upon by the government in time of need for his life and his property. Those who went into the armed service offered their lives; and those who contributed to the wartime charities, to the purchase of Liberty bonds, and to the payment of taxes, contributed their property.

Those who possessed very large incomes paid into the national treasury about 80 per cent of it, which, with their state and local taxes came very close to a taking over by the government of their entire property for use during the war. It was, in fact, a practical conscription for an indefinite time of the property of those of very large incomes. While some of our people were in the service, others were producing food, turning our munitions, looking after the affairs of government and carrying on the necessary activities of commerce and transportation.

We saw that the individual did not belong wholly to himself, but must respond to the requirements of his government. Stated another way, the individuals who make up this nation found that for their self-preservation they must co-operate with each other under a unified leadership and control and contribute their services and their property in order to save themselves from destruction. Self-preservation meant then, as it always does, response to the call of duty.

Adequate defense meant the proper functioning of the entire organic life of the nation.—President Coolidge, at Wausau, Wis.

The Lord said to Moses, "Say unto them. I AM hath sent me." Some one has said that God gave him a blank check and all he had to do was to fill it out from that time on. When he wanted to bring water out of the rock all he had to do was to fill out the check; it was the same when he wanted bread; he had a rich banker. God had taken him into partnership with Himself.—D. L. Moody.

Moody Bible Institute Monthly



# Truth Illuminated

William Norton

## PREPARING PLACES FOR US

The Sunday-school superintendent was reviewing the lesson before the school. He asked the children what Christ's occupation was. Some of them said He had a carpenter; others that He made houses. Upon this answer a good old saint shouted, "Yes, and He's building them yet."—*Ram's Horn*.

\* \* \*

## GIVEN TO GOD FOR HIS SERVICE

John R. Mott declined the post of minister to China on the ground that he had a greater mission (in international Y. M. C. A. work). Not long since he was visited by a committee of wealthy business men of New York City, who offered him a salary of \$100,000 a year if he would accept the presidency of a strong corporation. With tears in his eyes he said to them, "*What pains me is that I should have so lived before you that it would enter your minds to come to me with such an offer.*"—George W. Griffith, in *Bible Teacher*.

\* \* \*

## WHEN OUR LORD RETURNS

A missionary was obliged to leave his wife and baby at home while he went out to Africa. Before he left he had a large photograph of himself made and hung it in their home.

During the years that followed the mother daily pointed to the picture and told the child that that was "Daddy." After several years the missionary returned and the child looked at the father, then at the picture, then back to the father and exclaimed, "Daddy! my Daddy!"

*If we have been looking constantly at the photograph of our Lord given in the Bible we shall recognize Him when He comes, and in the meantime we shall not be deceived by any pretender.*

\* \* \*

## THE PARABLE OF THE MIRROR

One day a certain old, rich man, of a miserly disposition, visited a rabbi, who took the rich man by the hand, and led him to a window.

"Look out there," he said.

The rich man looked into the street.

"What do you see?" asked the rabbi.

"I see men, and women, and little children," answered the rich man.

Again the rabbi took him by the hand, and this time led him to a mirror. "What do you see now?"

"Now I see myself," the rich man replied.

Then the rabbi said: "Behold, in the window there is glass, and in the mirror there is glass. But the glass of the mirror is covered with a little silver, and no sooner is the silver added than you cease to see others, but you see only yourself."

## HIS PRAYER ANSWERED

He asked for strength that he might achieve; he was made weak that he might obey.

He asked for health that he might do greater things; he was given infirmity that he might do better things.

He asked for riches that he might be happy; he was given poverty that he might be wise.

He asked for power that he might have the praise of men; he was given weakness that he might feel the need of God.

He asked for all things that he might enjoy life; he was given life that he might enjoy all things.

*He received nothing he asked for, all that he hoped for. His prayer is answered. He is most blessed.*—Selected.

\* \* \*

## CLEANSED BY THE WORD

A believer once lamented to an old saint of riper experience the difficulty she had in remembering the points of Christian teaching to which she listened. He bade her go with the sieve she held in her hand to the pump hard by and bring him a sieve full of water. She thought it a strange request, as by the time she reached him every drop was lost. He bade her do it again, again, and yet again. She affirmed it to be a useless task, when he explained his parable by pointing out that if not one drop of water had been retained, at any rate the sieve was much cleaner for the process!

*Dwell much upon the Word of God. We may never become deeply versed in Scriptural lore—that is a secondary consideration—but our lives and ways will at all events be cleansed thereby.*—Frank B. Hole.

\* \* \*

## ABLE TO BEAR BURDENS—HOW

When God first fashioned birds, He made them without wings. With gorgeous plumage and sweet voices endowed, they knew not how to soar. Then He made the wings and bade the birds go take the burdens up and bear them. At first they seemed a heavy load, but as they were patiently lifted to their shoulders and folded over their heart, lo! they grew fast. The burdens became pinions, and that which once they bore now bore them up to the realms of cloudless day.

*We are the wingless birds, and our duties are the pinions.* When at the beck of God we first assume them, they may seem but burdens. But if we cheerfully and patiently bear them we shall find them less and less a load. The yoke will become easy and the burden light; until we who were once servants, or even thought ourselves to be slaves, shall find that we are free men, free to rise on wings like the untiring eagle.—A. T. Pierson.

## THE TWO "ALLS"

A minister, upon finishing his sermon, went hurrying out of the church to catch the train. Upon arrival at the gate he found he had just three minutes left.

A man who had heard him speak rushed up and said, "I am very anxious about my soul."

The minister replied, "I have only two minutes to catch my train. It is the last one tonight. I request you to read Isaiah 53:6. Go in at the first *all*, and come out at the last *all*."

The man went home, thinking over that strange instruction. He got out his Bible and opened to the passage referred to.

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."

The anxious sinner after reading the passage said: "*I am included in that first 'all'; after reflection he suddenly recalled that he was also included in the last 'all.'*" He immediately fell upon his knees to accept pardon and cleansing, and to thank God for peace and quietness.—J. W. Ham.

\* \* \*

## THE WELFARE OF SOULS IN OUR KEEPING

On the veranda of a hotel in Switzerland one afternoon sat a woman with a field-glass in her hand. It was turned toward the summit of the highest mountain peak. She was looking at four little black specks which stood out against the snow. Suddenly the glass dropped from her hand and she fell to the floor in a dead faint. One of the men took up the glass and turned it back. The specks were men. They were fastened together with ropes. A desperate effort had evidently been made to reach the summit, but one of the men had slipped, and was dragging the others toward the edge of the precipice. While he looked the man ahead seemed to make a final attempt to get a foothold, then the rope broke and three of them were hurled to their death.

The next morning the mangled bodies were brought in, and toward evening the man who had saved himself appeared. As he came up the steps several people whom he numbered among his friends turned and walked hurriedly away. He went on into the hotel, but everybody shunned him. He came to a group of men in the office and tried to engage them in conversation. They had not a word to say. At last he drew some of them aside and said,

"I insist that you tell me what is the matter. Have I merited your ill will? Why do you treat me so?"

After a little hesitation one of them said, "If you must know, it is simply this. When they brought in the dead bodies of your comrades this morning it was plain that the rope had been cut."

I leave you to judge the man by his deed. This is my point. *We are bound together by the cord of influence. No man liveth to himself. The welfare of souls is in our keeping. If we fail to do our utmost to bring them to the Cross they may be lost. Are we ignoring this responsibility? Are we indifferent to their welfare? Then what is it but cutting the rope?*—Edwin Forrest Hallenbeck.

# Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which may be deemed unprofitable to answer. All questions should be briefly, but clearly stated. Personal answers cannot be sent. Any book or pamphlet recommended in this department of the MONTHLY may be ordered from the Bible Institute Colportage Association, 822 N. La Salle St., Chicago.—Editors.

## UNITY TEACHING

A. E., Charlevoix, Mich.

**Question:** Is it safe to follow the teachings of the Unity School of Christianity?

**Answer:** It is most decidedly unsafe. A booklet, entitled *The Unity School of Christianity*, by C. E. Putnam, gives a detailed exposure of its false teachings. The price is twenty-five cents.

## SPEAKING IN TONGUES

F. B. R., DuBois, Pa.

**Question:** Does Isaiah 28:11, 12, refer to the speaking in tongues at Pentecost?

**Answer:** At Pentecost every man heard the gospel in his own language (Acts 2:6), but Isaiah told the people that they were to be addressed by men of strange lips and with another tongue (R. V.). Had they listened to God He would have given them rest (v. 12), but because they refused to listen to Him He had to send them into captivity among a strange people.

## BAPTIZING ALL NATIONS

F. A., Melrose Park, Ill.

**Question:** Please explain Matthew 28:19. Does it include infant baptism? Send me some free tracts upon the subject of baptism.

**Answer:** This commission of Christ does not refer to any particular mode or manner of baptism, except that it must be into the name of the triune God. We have no free tracts upon the subject of baptism, but would refer you to a new book by Rev. Grant Stroh, *Bible Problems Fairly Met*, pages twelve to sixteen, price \$1.25.

## THE THIEF IN THE NIGHT

W. C., Lebanon, Pa.

**Questions:** (1) Does the phrase, "Come as a thief in the night," mean the coming of Christ for His Church (1 Thess. 5:2)? (2) Does the "day of the Lord" (2 Pet. 3:10-12) mean the millennium?

**Answers:** (1) Christ is to come for His people prior to the day of the Lord (1 Thess. 4:16). We shall be gathered to Him before He descends to the earth to complete the judgments which shall bring the present age to a close. But the day of the Lord will come as a thief in the night. It will not overtake the "brethren" (1 Thess. 5:4) for "whether we wake or sleep, we shall live together with him" (v. 10).

(2) It is our judgment that the day of the Lord includes the millennium, and that changes in the physical heavens will come both at the beginning and the end of that "day."

## ORIGIN OF THE BLACKS

J. O. M., Clearfield, Pa.

**Question:** What was the origin of the black people?

**Answer:** This is an origin that is thus far obscure. They probably are descendants of Ham, which name, it has been claimed, means black. At any rate we know that the Hamitic races were dark skinned, and it may be that the sun and climate of the tropics are largely responsible for the deepened color, as has been suggested by others.

## KEEPING SUNDAY

F. C., Scranton, Pa.

**Questions:** In the exposition of the Sunday-school lesson for September 23, in the columns of the MOODY MONTHLY, the phrase "Sabbath desecration" was used. Please name some of the things that I could do that would be so considered. By "Sabbath" do you mean Saturday or Sunday? What Scripture teaches that the Christian should keep the Sabbath? Was not that Jewish law?

**Answer:** The writer of that exposition of the Sunday-school lesson no doubt had in mind Sunday. Since our Sunday is the Lord's Day, commemorating His resurrection, should not our observance of it be in keeping with what would honor Him and advance His cause among men, even though there be no New Testament commandment concerning the matter? Should it not be set aside as a day of worship and Christian service? Would not unnecessary labor be out of harmony with the proper observance of the day? Would not making it a holiday also be a desecration of it?

## THE CHRISTIAN DEAD

J. C. T., Middleburg, Vt.

**Question:** A reward of one dollar has been offered in our local paper for each and every Bible verse which teaches that true Christians go to heaven when they die. Can you give any?

**Answer:** There seems to be no question that Christ returned to heaven at the time of His ascension to the right hand of God (Mark 16:19; Acts 2:34). The disciples saw Him ascending heavenward, and two angels testified that He had gone there (Acts 1:9-11). Later the martyr Stephen, saw Him there (Acts 7:55, 56), and prayed that He would receive his Spirit (v. 59). Moreover, when Christ ascended to heaven He did not go alone, but was accompanied by Old Testament saints (Ps. 68:17, 18, R.V.; Eph. 4:8-10). Likewise we believe that the apostle Paul when he died went to be with the Lord (Phil. 1:23), who already was in heaven. Another body of martyrs for their faith

was seen in heaven by the apostle John (Rev. 6:9, 10). (See also Gen. 5:24 with Heb. 11:5; 2 Cor. 5:8).

## PRAYER AND MIRACLE

G. J. H., Grand Rapids, Minn.

**Questions:** (1) Did not Christ pray when He healed people? (2) In John 14:12 what does "greater works than these" mean? (3) Is the kingdom of heaven here and now? (4) Does entire consecration result in freedom from all physical illness?

**Answers:** (1) There is no record that He always did so at the time, but He did at least once, namely, before the raising of Lazarus (John 11:41, 42). (2) The "greater works" cannot refer to physical miracles, for none could be greater than the ones wrought by Christ. They refer to spiritual miracles, or those wrought in us by the power of the Holy Spirit. (3) Yes, the kingdom of heaven is here and now. See the parables of the kingdom of heaven in Matthew 13. (4) No connection between the two, except as the former may lead to a more careful observance of the laws of health.

## MARK AND NUMBER OF THE BEAST

W. H. M., Kenova, W. Va.

**Question:** Please tell me what is the mark and number of the Beast (Rev. 13:16-18).

**Answer:** Many fanciful interpretations have been given. All that we are told is that the number 666 is "the number of a man." Six is regarded as the world number, as twelve is the number associated with the kingdom. This latter, squared and multiplied by a thousand, gives us the 144,000 of Revelation 14:1; while raising the six to tens and hundreds gives us 666, the number of the world kingdom that is to be judged when Christ returns. But just what the "mark" of the beast is, as distinguished from his name or the number of his name, nobody knows, and nobody can know before the time when it is employed.

(Just off the Press)

## Bible Problems Fairly Met

By GRANT STROH

Author of *His Church, His Glory, The Next World Crisis*, etc.

The contents of this book appeared originally in the department known as "Practical and Perplexing Questions" of *The Moody Bible Institute Monthly*. . . . It was at my suggestion, indeed, that Mr. Stroh gathered up his answers to questions in the *Monthly* in this permanent form and I trust the book may find a wide market and prove a great blessing to many.

JAMES M. GRAY.

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Moody Bible Institute Monthly

# International Uniform Sunday-school Lessons

P. B. Fitzwater

November 11

## Peace and Good Will among Men Romans 12:1, 2, 9-21

Golden Text:—Love worketh no ill to his neighbor, therefore love is the fulfilling of the law.—Romans 13:10.

Paul, as his custom was, now passes from the doctrinal part of the epistle to the practical. He did not separate his ethics from his theology. All true ethics rest upon a doctrinal foundation. Those who are in Christ will behave toward each other and act according to the example herein set forth.

### I. The Christian's Relation to God (vv. 1, 2).

He is dedicated to God. He consciously presents his entire being to God.

1. The Basis of This Dedication (v. 1). "The mercies of God." The grand reason for the dedication of ourselves to God is because we are recipients of the mercies of God. The dynamic which makes possible our yielding to God is the gospel which is the power of God unto salvation. Our union with Christ makes us willing and able to give ourselves to God.

2. The Nature of the Dedication (v. 1).

(1) An act of the free will. Those who voluntarily present themselves to God, He consecrates to His service.

(2) It embraces the whole man (v. 1).

By "bodies" is meant the entire personality—spirit, soul and body (1 Thess. 5:23). Christ's redemption saves the whole man making him an instrument of righteousness to His glory. The inner life expresses itself through the body. When the inner self is united to God, there only remains the giving of our bodies to Him for His service.

(3) It is a living sacrifice (v. 1).

In the Old Testament the victim was slain before being placed upon the altar, but in our case God wants our bodies as living instruments of service. It is thus that God's full purpose of our redemption may be realized.

(4) It is for rational service (v. 1).

The logical outcome of our union with Christ is an intelligent service for Him. Christ saved us in order that He might live His life in and through us. It is for this reason that we know Him as our Lord Jesus Christ.

3. The Obligation of the One Dedicated to the Lord (v. 2).

It is nonconformity to this world. The one who has handed himself over to the Lord will not be fashioned by this evil, devil-governed age (1 John 5:19). The life of nonconformity to this world demonstrates the good and perfect will of God.

### II. The Christian's Relation to His Fellow Christian (vv. 9-13).

1. Love without Hypocrisy (v. 9).

We should not merely pretend to love people while hating them in our hearts. Feigned love is disguised hate. Love is

the outstanding characteristic of Christianity. There is a strong temptation for those who lack it to simulate it. When our words are kindly and sympathetic, and our hearts are bitter, we play the hypocrite.

2. Abhor the Evil and Cleave to the Good (v. 9).

God's children must be like Him. God hates wickedness of all sorts, so His children will have the same attitude towards sin that He has. This is the supreme test of our kinship with God.

3. Be Kindly Affectioned One to Another (v. 10).

Real brotherly love is that which passes between those who are one blood—members of the same family. In Christ we are really members one of the other.

4. In Honor Preferring One Another (v. 10).

This is most difficult. It is natural to claim the best places for ourselves. Christ pleased not himself. As long as we are clamoring for honor and recognition, we show that we have not come unto the power of the spirit of Christ.

5. Not Slothful in Business (v. 11).

This refers primarily to spiritual affairs—to the church life which is to be characterized by zeal, energy and warmth, being regarded as service to the Lord. If all the church work were so regarded how different would be our religious services! There would be a freshness which would eliminate all perfunctoriness.

6. Rejoicing in Hope (v. 12).

Afflictions shall surely come to the Christian. In all trials the Christian should be filled with hope of future glory. If we walk by faith we shall then be able to exult in the hope of the glory of God. Knowing the outcome of all our trials, we can go on our way rejoicing.

7. Patient in Tribulation (v. 12).

This blessed hope will make possible a life of patience.

8. Continuing in Prayer (v. 12).

Only by constant and persistent prayer shall we be able to live above our circumstances and fix our hope upon Him whose coming shall bring deliverance from all our trials and transform us into His glorious likeness.

9. Distributing to the Necessity of Saints—Given to Hospitality (v. 13).

It is obligatory on the part of Christians to divide their wages with fellow Christians who are destitute. Money is intrusted to us that we may distribute it to those in need (Eph. 4:28). The Christian's home should be a place where teachers and fellow believers can find entertainment. How much this characteristic of the primitive church is lacking today!

### III. The Christian's Relation to Unbelievers (vv. 14-21).

1. Do Good for Evil (v. 14).

We are to bless those who persecute us. The natural man pays back in the

same coin, but the renewed man responds in kindness and good deeds.

2. Be Sympathetic (v. 15).

We should rejoice with those who rejoice and weep with those who weep. This was pre-eminently fulfilled in Christ. He entered into the joys of the wedding at Cana, and wept with Mary and Martha. In heaven now He enters into our joys and sorrows as our sympathetic High Priest.

3. Find Points of Agreement (v. 16).

We should seek for points of agreement in all things, instead of being vain in our own conceits. What a wonderful remedy for peace!

4. Live Honestly before All Men (v. 17).

We should so live that our characters may attract others to Christ. Our manner of life should be that which will commend the grace of God in Christ.

5. Live in Peace (v. 18).

We should exhaust every means to bring about reconciliation. If the other party will not yield we should see to it that it is not our fault. We should avoid strife whenever possible.

6. Be Not Vindictive (vv. 19-21).

Instead of rendering eye for eye and tooth for tooth, we should heap coals of fire upon our enemies by deeds of kindness.

November 18

## Paul's Experiences in Jerusalem Acts 21:18-23:22

Golden Text:—Be strong in the Lord and in the power of his might.—Ephesians 6:10.

### I. Paul's Vow (21:18-26).


Upon Paul's arrival at Jerusalem representatives of the church there gave him a most cordial reception. In order that the brethren in Jerusalem might graciously receive him, it was proposed to him by the elders that he take a Jewish vow to prove that he was in no way opposed to the law. The effort was to remove prejudice. They recognized that such an act would in no way compromise or involve the Gentile brethren. Furthermore, this would not compromise his own principles of action, viz., to the Jews he became a Jew, and to the Gentiles, a Gentile—all things to all men in order to gain them for Christ. If such a vow had been imposed as a condition of salvation he would not have dared to comply. We should be willing to conform to the requests of others for sake of conciliation unless principles be involved.

### II. Paul's Arrest (21:27-40).

How far this act conciliated the Christian Jews we are not told, but it only enraged the unbelieving Jews, causing them to resort to mob law. These maddened Jews on the basis of a supposition seized him and dragged him from the Temple and beat him mercilessly, intending to put him to death. Paul was rescued from the mob by the Roman guard. The chief captain, not being able to get any information from the howling mob, bound Paul and started for the castle. In order to protect him from the murderous frenzy of the mob, the soldiers lifted him upon their shoulders and bore him up the stairs, thus shielding him from their hate. Paul kept himself under control, and politely asked permission



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of the captain to speak to the people. When he addressed him in Greek and quoted his Roman citizenship, the captain granted his request.

### III. Paul's Defense (22:1-27).

Paul's chief concern was not his own safety. He used this last opportunity to witness unto them of Christ.

1. His Claim for a Rightful Hearing (vv. 1-3).

(1) His birth (v. 3).

He was a Jew born in Tarsus, a city of no mean reputation.

(2) His education (v. 3).

He was educated in a school under the tutorship of Gamaliel and instructed "according to the perfect manner of the law of the fathers."

(3) His zeal (v. 3).

He was as zealous toward God as those Jews who were trying to destroy him.

2. His Former Attitude toward Jesus (vv. 4, 5).

"I persecuted this way unto the death," so that his attitude was one of hatred as was that of the Jews. He appealed unto the high priest as to a witness of this.

3. How His Attitude was Changed (vv. 6-16).

This change of attitude was brought about by the intervention of God. While on his way to Damascus with authority to bind the Christians at Jerusalem to be punished, he was smitten to the ground by a light from heaven, and the voice of the Lord said, "Why persecutest thou me?" When Paul inquired as to what he was to do, he was told to go into Damascus where he would be advised. Ananias was sent to him by the Lord for this purpose.

4. The Lord Commissioned Him to Go to the Gentiles (vv. 17-21).

It was not of his own will that he preached to the Gentiles, but by the Lord's direct commission.

### IV. Paul before the Sanhedrin (23:1-10).

The Roman officer, in order to learn why Paul was arrested, commanded the chief council to assemble, and brought Paul before them. This shows that there was an effort made by the Romans to give justice to Paul, which was entirely lacking in the highest religious body of the Jews. Ecclesiastics often resort to schemes which heathen courts would disdain.

1. Paul's Earnest Look at the Council (vv. 1, 2).

This was a solicitation of their honor to give him a fair hearing, and also a look of conscious integrity and unflinching courage. He protested that his behavior as a persecutor of the church, and a preacher of the gospel had been keeping with the highest principles of national integrity. At this the high priest ordered that he be smitten on the mouth. This was conduct

ill in keeping with the head of the highest religious tribunal.

2. Paul's Stern Rebuke of the Head of the Council (v. 3).

"God shall smite thee, thou whited wall." This was a just sentence, no doubt directed by the Lord. Paul shows that he had the highest respect for the office, but the man now occupying it was not worthy of it.

3. Paul's Appeal to the Pharisees (vv. 6-10).

Seeing that he could not get a fair hearing, and perceiving that the body before him was made up of Pharisees and Sadducees, he appealed to the Pharisees hoping to get their attention, for his preaching had something in common with their belief.

### V. The Lord Stood by Paul (v. 11).

He was in great need of grace to sustain him. He may have begun to question the wisdom of his going to Jerusalem, but this assured him that his course was right, and thus comfort was brought to him. With heaven's approval he was nerved for the trial which awaited him at Rome.

### VI. The Conspiracy to Kill Paul (vv. 18-22).

More than forty men banded together for the purpose of getting Paul out of the way. They placed themselves under a curse to abstain from eating and drinking until they had murdered him. God defeated their plan without a miracle.

November 25

### The Prayers of Paul

**Acts 20:36-38; Romans 1:8-10; Ephesians 1:15-23; 3:14-21**

Golden Text:—Rejoice evermore; pray without ceasing; in everything give thanks.—1 Thessalonians 5:16-18.

The prayer life most really reveals the character of a man. Paul's prayers explained the power and efficiency of his wonderful ministry. The careful study of these prayers will give us strength, guidance and peace as we go about life's duties. Prayer meetings, or believers getting together to pray have characterized the Christian church throughout its history.

### I. Paul's Prayer with the Ephesian Elders (Acts 20:36-38).

Having met with these elders to point out to them the perils which confronted them and set forth their responsibility, he knelt down and prayed with them before going to Jerusalem where bonds and afflictions awaited him. They all wept sore and fell on Paul's neck and kissed him, knowing that this was to be the last sight of him. When believers pray and weep together they will definitely work together.

### II. Paul Praying for the Romans (Rom. 1:8-10).

1. He Thanked God for Their World-famed Faith (v. 8).

The true minister has no greater occasion for gratitude than the knowledge of genuine faith possessed by followers of Christ.

2. He Prayed for Them Continually (v. 9).

Knowing the far-reaching influence of the Roman church, he unceasingly prayed for them that their influence might be most widely felt.

Moody Bible Institute Monthly

# An Archeologist's Cablegrams

are rather thrilling when they come straight from Bible cities that have not been uncovered for two and a half millenniums. Twice recently Dr. Melvin Grove Kyle, Archeological Editor of the *Times*, has cabled this paper about amazing discoveries at Kirjath-sepher, captured by Israel from the Canaanites when Joshua led God's people into the Land. The latest cable announced the discovery of remarkable sculpture revealing the Canaanite divinity of serpent worship, our first exact knowledge of the horrible religion of the people whose destruction God ordered. Readers of the *Times* are kept posted, all the year around, on the latest discoveries.

## Mastering My Lesson Before I Begin to Teach

—is that your usual experience? A reader of *The Sunday School Times* has recently told other readers how he does it. He tells how he uses the *Times*, especially its Lesson Questions and Illustration Round-Table. When he is through he looks forward eagerly to meeting his class. This article was but one in the wealth of practical accounts in the *Times* by the workers who are really doing things in church and Sunday-school.

## Girls' Problems are Faced

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3. His Supreme Burden in Prayer was for a Successful Journey to Rome (v. 10).

He desired to visit Rome in order that he might impart some spiritual gift to the believers there and also to receive some spiritual help from them. The true minister receives a reflex blessing from those to whom he ministers.

**III. Paul Praying for the Ephesians.**

1. For Knowledge concerning Christ (Eph. 1:15-23).

He besought God that the believers at Ephesus might know

(1) The hope of their calling (v. 8).

Unfaithfulness on the part of believers is frequently due to their lack of a true understanding of their calling. The right understanding of the Christian's hope will make steadfast the lives of believers.

(2) The riches of the glory of God's inheritance in the saints (v. 18).

It is marvelous to know that the saint has an inheritance in God, but it is more marvelous that God has an inheritance in the saints.

(3) The greatness of Christ's power to usward (vv. 19-23).

This mighty power was demonstrated in the resurrection of Christ from the dead. The same power which gave the victory over the grave is available for believers.

2. For Strength (Eph. 3:14-21).

This prayer was made to God who is the Father of His great family in heaven and in earth. He prayed that the believers might be strengthened with might in their inner man that Christ might dwell in them. If Christ is to be entertained the temple needs the divine strengthening.

Where the house is strong enough Christ will come and abide. Likewise that they might be rooted and grounded in love (v. 17).

This establishment in the love of Christ is needed by all so as to prevent them from being turned aside by every wind of doctrine. Also, that they might comprehend the love of Christ (v. 18).

This love is wonderful in its dimensions: in its depth, breadth, width and height. It transcends human understanding—the object being that the believer might be filled unto the fulness of God (v. 19).

This does not mean that the believer can hold God, but that he can be so related to God that the infinite resources are at his command.

December 2

Paul before His Judges

Acts 24:1-26:32

Golden Text:—I was not disobedient to the heavenly vision.—Acts 26:19.

1. Paul before Felix (Chap. 24).

1. The Accusation against Him (vv. 1-9).

This was made by Tertullus, perhaps a Roman lawyer, employed by the Jews.

(1) A pestilent fellow (v. 5).

This would indicate a fellow, utterly base and corrupt—a plague.

(2) An inciter of rebellion, a lover of sedition (v. 5).

They hoped would bring him into conflict with the Roman power.

(3) That he was a ringleader of a sect (v. 5).



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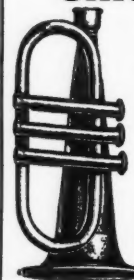


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This was designed to throw contempt and suspicion upon the Christians.

(4) That he had profaned the Temple (v. 6).

2. Paul's Defense (vv. 10-21).

(1) His frankness and courtesy (v. 10).

He gave recognition to the fact that Felix had been ruler long enough to be able to judge justly. The habits and ways of the Jews were familiar to him. Then, in a dignified manner, he assumed that Felix would render a just decision based on the facts.

(2) The charges made (vv. 11-20).

a. The charge of sedition denied (vv. 11, 12).

The falsity of this he showed by the fact that the time was too short. Besides, his conduct showed the contrary. It had only been twelve days since he had gone to Jerusalem and half of that time he had been a prisoner of the Romans; he disputed with no man in the Temple nor made any attempt to incite the people in the synagogue. He challenged them for proof of the charge. No witness appearing, there was nothing more to be done.

b. The charge of heresy (vv. 14-16).

This he made by a confession and a denial. He admitted that he was of this "way," which they called heresy, but denied that Christians were schismatic. He showed that his actions were clearly in keeping with the Hebrew religion. He worshipped the same God (v. 14), fully believed in the same Scriptures (v. 14), and had the same hope of the resurrection of the dead.

c. The charge of sacrilege (vv. 17-21).

This he refuted by saying that he had come all the way from Greece to worship at the feast (v. 17), that he had brought alms for his nation, and that there were no competent witnesses present to testify against him; and challenging his enemies to testify as to his conduct.

3. Felix Trembles before Paul (vv. 22-27).

Wicked as Felix was, Paul's manner won his favor, though he did not release him. His sentence was "indulgent imprisonment," which kept him free from his enemies while under Roman protection. When brought before Felix, Paul reasoned of righteousness, self-control and judgment to come. This he did with such power that Felix was terrified.

II. Paul before Festus (25:1-12).

More than two years had elapsed since the trial before Felix, but Jewish hatred did not abate. As soon as Festus, the new governor, went to Jerusalem, he was besieged with accusations against Paul. His accusers desired that he be brought to Jerusalem for trial, intending to lie in wait and kill him on the way. Festus refused their request but agreed to give them an opportunity to go down to Caesarea to accuse him. They were unable to prove anything against him. Festus, willing to please the Jews, proposed to send him to Jerusalem for trial. Seeing that it was impossible to get justice before Festus, Paul made use of his right as a Roman citizen and appealed to Caesar.

III. Paul before Agrippa (Acts 25:13-26:27).

1. The Occasion (25:13-27).

This was the visit of Agrippa and Bernice to Caesarea in the fall of 44 A.D. November, 1928

nice to Festus. Upon their arrival they expressed a desire to hear Paul. Before a dignified assemblage, including the king, he was permitted to speak.

2. Paul's Defense before Agrippa (26:1-27).

He introduced his defense (vv. 1-3) by expressing his delight in telling his case to one who could follow his line of argument, for Agrippa was an expert in questions concerning the Jews. We can be assured that his supreme happiness was that he could witness of his Saviour to the king and perhaps lead him into the light of God.

He next indicated his manner of life (vv. 4-12) by showing that he had lived in the strictest accord with the most rigid sect of the Jews. He then rehearsed his supernatural conversion (vv. 13-15). After his conversion he was commissioned by Christ (vv. 16-18). As soon as he had received his commission he rendered obedience (vv. 19-23).

Seeing how thoroughly in earnest Paul was, Festus interrupted him and attempted to account for his enthusiasm by attributing it to the ravings of an unbalanced mind. Despite this he now addressed himself to Agrippa (vv. 25-27). He courageously appealed to Agrippa's knowledge of the work of Jesus and of the prophets. So definitely was Agrippa impressed by Paul's appeal, that he declared that he was almost persuaded to be a Christian. So far as our information goes, he was unwilling to yield to Christ's claim upon him. Sad indeed that a man should be so near eternal life and yet be lost.

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## THE LIFE OF A TRUE CHRISTIAN

Philippians 3:3

1. Worshipping God in the Spirit.
2. Rejoicing in Jesus Christ.
3. Having no confidence in the flesh.—Harvey Farmer.

## WHY WE SHOULD BE THANKFUL

1. *As a Nation—*

Because of temporal blessings.  
"For all things come from thee" (1 Chron. 29:14).

2. *As a Christian Church—*

Because of spiritual blessings.  
"In everything ye are enriched by him" (1 Cor. 1:5).

3. *As an Individual Christian—*

Because of personal victories.  
"But thanks be unto God which giveth us victory" (1 Cor. 15:57).  
—David A. Noble.

## TWO SAD AND DISCOURAGED CHRISTIANS

Luke 24:13-35

CAUSE

1. Did not believe testimony concerning the resurrection (v. 11).
2. In error as to the person of Christ (v. 19).
3. In error as to the work of Christ (v. 21).
4. Ignorance or neglect of the study of Old Testament (v. 25).

REMEDY

Beginning at Moses and all the prophets He expounds from all the Scriptures the things concerning Himself.

RESULT

1. Burning hearts—humility, tenderness, devotion (v. 32).
2. A new vision and a new activity (v. 33).
3. A new testimony: "He is risen" (v. 34).  
—M. Willis Lau.

## THE THERAPEUTIC VALUE OF THANKSGIVING

*Introduction:* The emphasis upon thankfulness in the New Testament. Of the thirteen recorded prayers of Christ, seven are prayers of thanksgiving. In the Pauline epistles, we have the words "pray," "prayer," "praying," etc., 36 times; but the words "give thanks," "thanksgiving," etc., 43 times.

1. *Thanksgiving Prevents Pride* (Rom. 1:21).
2. *Thanksgiving Consecrates Conversation* (Eph. 5:4).
3. *Thanksgiving Antidotes Anxiety* (Phil. 4:6).
4. *Thanksgiving Purifies Possessions* (1 Tim. 4:4, 5).

*Conclusion:* Thanksgiving would appear to be the only form of prayer known in heaven (Rev. 4:9; 7:12; 11:17). "We are bound to give thanks to God always (2 Thess. 1:3; 2:13).—Wilbur M. Smith.

## THREE DEADLY ENEMIES

The World around us (1 John 5:19).  
The Flesh within us (Gal. 5:17).  
The Devil without us (Eph. 6:12).  
Christ is the Victor over all!

## THE LORD'S TABLE AND THANKSGIVING

Thou preparest a table before me in the presence of mine enemies.—Psalm 23:5.

I. Before the Altar was the Table and so ever after.

II. The Table of God's children is always the Lord's Table.

1. He has a right to say *what kind of food* we should eat (God's children should never suffer indigestion through overeating).

2. He should dictate *the topic of conversation*.

III. The Lord's Table is in a very special sense in the presence of the enemies of our soul. It takes very little to turn the Lord's Table into a toast to Satan.

IV. The attitude of thanksgiving—the greatest means of protection against this.

V. Thanksgiving naturally follows only profitable and right using of the gift.  
—S. Birnbaum.

## THE GOD-TOUCHED HEART

A band of men, whose hearts God had touched—1 Samuel 10:26.

*Introduction:* Though the people chose Saul as king, rejecting God, He still endeavored to help their "second best" by surrounding him with men with "God-touched hearts." These only can serve and please God.

I. *God Touches Hearts* through:

1. The Saviour—A Gift (John 3:16).
2. Salvation—An experience (Ps. 40:2, 3).
3. The Spirit—Indwelling Deity (John 14:17).
4. The Scriptures—His revealed will (2 Tim. 3:15-17).

II. *God Touches Hearts* because of:

1. His love (Eph. 2:4, 5).
2. Our need (Rom. 3:10-20).
3. His glory (Eph. 2:7).
4. Our worth (Eph. 2:10).

III. *God-touched Hearts* Respond with:

1. Love
  - (a) To God (1 John 4:19).
  - (b) To saints (1 John 4:7-12).
2. Loyalty
  - (a) To the King (Rev. 17:14).
  - (b) To the cause (1 Tim. 3:11).
3. Labor
  - (a) Working—willingly, sacrificially (Neh. 4:6).
  - (b) Witnessing—courageously, continually (Acts 4:29, 33).
  - (c) Winning—recruiting (Num. 10:29).

*Conclusion:* A God-touched heart will be known by the manner of life.

—C. L. Nisbet.

## THE BELIEVER'S INTEREST IN CHRIST

As set forth in 2 Timothy

1. Life in Christ Jesus (1:1). Power of His life.
2. God's calling, etc., in Christ Jesus (1:9). Power of His calling.
3. Faith and love in Christ Jesus (1:13). Power of faith and love.
4. Grace in Christ Jesus (2:1). Power of His grace.
5. Salvation in Christ Jesus (2:10). Power of His coming.
6. Live godly in Christ Jesus (3:12). Power of the world.
7. Faith in Christ Jesus (3:15). Power of the Word.

—F. E. Marsh.

## THE BETTER MINISTRY OF CHRIST

1. A Better Priest—  
"High priest of good things" (Heb. 9:11).
2. A Better Sanctuary—  
"A greater and more perfect tabernacle" (Heb. 9:11).
3. A Better Sacrifice—  
"Not blood of goats and calves . . . his own blood" (Heb. 9:12).
4. A Better Method—  
Offering "once for all" (Heb. 9:12).
5. A Better Blessing—  
Having "obtained eternal redemption" (Heb. 9:12).
6. A Better Guarantee—  
"The eternal Spirit" (Heb. 9:14).
7. A Better Result—  
"Purge conscience . . . serve the living and true God" (Heb. 9:14).  
—W. H. Griffith Thomas.

## "THANKS BE UNTO GOD"

But thanks be unto God, which giveth us the victory through our Lord Jesus Christ.—1 Corinthians 15:57.

I. *The Object of Thanksgiving—"God."*

"Thanks be unto God."

God demands our thanks, because—

1. We owe all to Him.
2. Of His goodness and love (Ps. 106:1).
3. Of His offer of salvation.

II. *The Occasion of Thanksgiving—"Victory"—*

1. From sin and Satan.
2. Over our every-day life.
3. Over death.

III. *The Instrument of Thanksgiving—*

"Through our Lord Jesus Christ"—

1. We have access to all things, to all power.
2. We have a claim on God's attention and blessings.
3. We have a desire for thanksgiving.

—A. M. McMurdo.

**The Readers of this Department** are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.

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## A HERO IN CHRIST'S ARMY

Hebrews 11:23-30

We are all inspired by heroic deeds and like to become a hero. What elements in the character makes a hero?

1. *The Hero's Preparation.*  
"Hid three months of his parents" (v. 23).  
Hid from destructive powers.
2. *The Hero's Choice.*  
Deny self and follow Christ (v. 24).
3. *The Hero's View of Life.*  
"Esteeming the reproach of Christ greater riches than the treasures in Egypt" (v. 26).
4. *The Hero's Courage.*  
He did according to his conviction, "forsook Egypt" (v. 27).
5. *The Hero's Creed.*  
"The sprinkling of blood" (v. 28).  
After these conditions met we see
6. *The Hero's Power to Lead.*  
About two million people "through the Red sea" (v. 29).
7. *The Hero's Weapons and Victory.*  
"The walls of Jericho fell down (v. 30), because the weapons put into their hands were "not carnal, but mighty through God to the pulling down of strongholds."

—Christian Hvidsteen.

## SEVEN STEPS IN THE COURSE OF SIN

Genesis 3

- I. **Doubt**—"Yea, hath God said?" (v. 1).  
1. Doubting the Word of God (v. 1).  
2. Distorting the Word of God (v. 3).
- II. **Denial**—"Ye shall not surely die" (v. 4).  
Sin and sinner more bold.
- III. **Disobedience**—"Took of the fruit thereof, and did eat" (vv. 6, 7).  
Direct violation of God's Word.
- IV. **Defense** (vv. 10-13).  
Sinful acts always defended; not natural to confess.  
Attempt to justify sin.
- V. **Disaster**—Four-fold curse (vv. 14-19).  
1. Upon the serpent (vv. 14, 15).  
(a) Mode of life.  
(b) Upon Satan.  
2. Upon the woman (v. 16).  
(a) Sorrow in conception.  
(b) Made subject to man.  
3. Upon the earth (vv. 17-19).  
(a) Thorns and thistles instead of food and beauty.  
(b) Its yield restrained.  
4. Upon the man—Adam (v. 19).  
(a) No longer a dresser of the garden, but a subject of wearisome toil.  
(b) To wrestle a living from the earth.
- VI. **Deportment** (vv. 23, 24).  
1. Exclusion from the garden of blessing.  
2. Re-entrance prevented by Cherubims and flaming sword.
- VII. **Death** (Gen. 2:17; 3:3; 5:5; Ezek. 18:4; Rom. 6:23).  
1. Physical.  
2. Spiritual.

—Gus H. Dahlberg.

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If we have nothing else to do  
Than talk of those who sin,  
'Tis better we commence at home  
And from that point begin."

## TWELVE FACTS CONTAINED IN JOHN 3:16

### THE FACT OF

- |                          |               |                    |
|--------------------------|---------------|--------------------|
| 1. God                   | God           | Personality.       |
| 2. So                    | Emphasis      | Intensity.         |
| 3. Loved                 | Love          | Potentiality.      |
| 4. The world             | Man           | Humanity.          |
| 5. That He gave          | Gift          | Generosity.        |
| 6. His only begotten Son | Christ        | Equality.          |
| 7. That whosoever        | Circumference | Universality.      |
| 8. Believeth in Him      | Faith         | Invisibility.      |
| 9. Should not perish     | Preservation  | Security.          |
| 10. But have             | Possession    | Actuality.         |
| 11. Everlasting          | Eternity      | Indestructibility. |
| 12. Life                 | Life          | Vitality.          |
- T. B., in *Good Seed*.

## THE MIRACLE OF ACTS 3

The Men—Peter and John—Prayer (v. 1).  
The Man—Lame—Powerless (v. 2).  
Their Means—None—Poverty (v. 6).  
The Might—Name—Prevailing (v. 6).  
The Miracle—Made Strong—Power (v. 7).  
Manifestation—Walking and Praising—Praise (v. 8).  
The Multitude—All the People—Perplexed (v. 9).  
The Message—The Exalted One—Proclaimed (vv. 12-26).  
—W. Robertson, in *The Witness*.

## SEVEN LESSONS ON CHRISTIAN SERVICE

1. The work is manifold that every believer may find his adaptation.
  2. The work is committed to all that none may feel left out.
  3. The work is one that all may be united in co-operation.
  4. The work is responsible and therefore no one can shirk duty.
  5. The work of each is necessary and no one can with impunity neglect it.
  6. The work is distributed by the Spirit, hence no room for envy or discontent.
  7. The work is God's work through us, and hence no ground for pride or despair.
- A. T. Pierson.

## GOD SENSITIVE TO THANKSGIVING

"God has a good ear for heart music." Jesus was very sensitive to this. "Were there not ten cleansed, but where are the nine?" Where are the multitudes who should be praising God for His goodness today? Maybe, like the thoughtless lepers, lacking reverence for gift and Giver alike, they are bringing the plague of poverty upon themselves again. There is duty and beauty in gratitude. "Singing and making melody in your heart to the Lord." He hears it—has a good ear for heart music. "If Christians praised God more, the world would doubt Him less." But we forget. And that forgetfulness is a sin. The Israelites entering Canaan were warned:

"Beware that thou forget not." They were to remember gratefully the God of might who had brought them in, and remembering, they were to give Him both gratitude and obedience. Later the psalmist urged: "Forget not all his benefits."

In the midst of these distracted days, mercies also abound. Let us not be ungrateful. Let us "forget not all his benefits." Let us bring them to mind.

This Thanksgiving season ought to be a great time for curing people of a certain disease of which I have read. The disease is called "amnesia."

This disease is a comparatively rare affliction—fortunately so. Its main feature is forgetfulness. There are cases on record in which men have forgotten their own names, the date of their birth, their family relations; in a word, cases in which memory had become a complete blank and the past was utterly blotted out.

Such is amnesia. Physically it is, fortunately, a rare disease, but spiritually it is not rare. Not in vain does the psalmist call upon his soul. "And forget not all his benefits." Kipling has, as the refrain of his immortal "Recessional" the words, "Lest we forget, lest we forget."

Ingratitude is nothing but a form of spiritual amnesia. It stands for a voluntary or involuntary blotting out of the memory of the past. The mind is no longer sensitive to past benefits bestowed. It is as if these things had never been. And thus ingratitude becomes a spiritual menace.

God's own people are very apt to suffer from this disease, and we forget past mercies in the face of present emergencies, as if they had never been.

Now, as we have said, this Thanksgiving season ought to be a great time for curing people of amnesia. Let us forget not all His benefits. Let us bring them to mind. And also, let us talk about them. "O give thanks unto the Lord, for he is good; for his mercy endureth forever. Let the redeemed of the Lord say so." They, above all others, should say it, sing it, shout it. Do not keep it in. Do not be silent about it. If you feel gratitude to God, say so. "Forget not." Get over your amnesia. You can if you will. And "speak out your praise." "O give thanks unto the Lord, for he is good; for his mercy endureth forever."—G. B. F. Hallock, in *The Presbyterian*.

## LEGAL EVIDENCE FOR THE GOSPELS

Greenleaf, of Harvard, authority on "evidence," tells us that, according to the legal evidence in the highest courts of Europe and America, the Gospels of Matthew, Mark, Luke and John are genuine and authentic, that Christ's claims are true, that He spoke the words and did the miracles imputed therein to Him; that He rose from the dead, promised to return again to earth and ascended into heaven. Studying these "evidences," two deists, Lord Lyttleton and West, said they were compelled to believe that Christ is risen and in heaven, and that Christ converted Paul on the road to Damascus. Arnold, of Rugby, said that the evidence that Christ rose physically from among the dead was more abundant than that Caesar ever lived. —Harris H. Gregg, D.D.

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# Evangelistic and Bible Conference Fields

Ernest D. Christle

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the second day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.—Editors.

Mr. Edward E. Rutledge '26, and Mrs. Rutledge (nee Eva Virginia Riggs '26) have given up their work in the evangelistic field to accept a call to the St. Elmo Baptist Church, Chattanooga, Tenn., as musical and educational directors.

The Vinaroffs gospel musicians and pastor's helpers started their season's work at Barberton, O., September 23. They assisted Dr. W. A. Knapp, evangelist and Bible teacher in a union campaign in which eight churches united. The coming season of evangelism is very promising as they are scheduled for ten evangelistic meetings in which they will assist pastors.

Rev. Anton Cedarholm, who has been associated with Dr. R. A. Torrey in evangelistic work, is now carrying on his own campaigns, having joined Mr. Robert Harkness, the well-known pianist and gospel song writer, who also was with Dr. Torrey in his world-wide campaigns. Cedarholm and Harkness have recently closed a series of meetings in Hibbing, Minn.

Paul Hutchens send the following report dated October 1: "Our meetings at Webb, Ia., have just closed with fifty decisions for Christ; thirty-one of these will unite with the Baptist church, and most of the others with the Methodist church. We begin with the Evangelical church at George, Ia., October 2.

L. J. Derk, evangelist, and former student of the Moody Bible Institute, reports that God greatly blessed the special meetings which he recently conducted at Bowling Green, Fla. Fifty professed to accept Christ, among whom were some prominent farmers. Several were baptized and received into the fellowship of the church. One old man said he had not seen anything like it in that community for twenty-five years. Mr. Derk expects to labor in the South this winter, and would be glad of our prayers for open doors and God's blessing upon His Word and work.

Dr. and Mrs. H. P. Dunlop report a fine meeting at Bicknell, Ind., with the unemployed miners who have been out of work for eighteen months. Hundreds of children each day attended the booster meetings right after school. Thousands of tracts were used to good advantage in this revival. Dr. Dunlop is finding this year that there is an increased interest in evangelism on the part of the churches.

Wm. S. Dixon recently conducted a campaign in Evergreen, La., where Rev. S. G. Hazlewood is the pastor. Backsliders were restored, and a number of Roman Catholics were converted. Mr. Dixon's next meeting was held under the auspices of the Spring Creek Baptist Church in a large especially built tabernacle near Sentinel, Okla. Great crowds attended nightly, and many souls were won for Christ.

Evangelists Vom Bruch and Clarke will begin a union tabernacle meeting November 4 at Racine, Wis.



Harry Clarke and Harry Vom Bruch

Mr. Vom Bruch is now in the midst of a campaign at Walton, N. Y., having just returned from the Pacific Coast where he has been speaking in some of the leading churches and giving a series of addresses at the Big Bear Bible Conference, Pine Knot, Calif. December

will be spent, D. V., at Minneapolis, and the new year finds them engaged for Reading, Pa., Indianapolis, Ind., Detroit, Mich., and possibly Philadelphia and Chicago.

Frank Graziadei writes: "The Lord has certainly blessed me since my graduation, and I have been singing the blessed gospel in many states since that time. Last year I was in evangelistic services forty-four weeks out of the fifty-two. At present I am connected with Evangelist George E. Moody. Since the first of September we have conducted meetings in Corbin, Ky., and Big Stone Gap, Va. From October 21 until the end of November we will fill an engagement in Middlesboro, Ky. These meetings are all union tabernacle assemblies, and God has richly blessed our efforts in the salvation of many souls."

The Harry O. Anderson Evangelistic Party writes: "California is considered a hard field for evangelism, and for this reason we rejoice and thank our God for these open doors. It is my conviction that it is about the same throughout the continent. There may be sections that have more open doors, but that does not always prove that those fields are easier. The radio, auto and newspaper have so disseminated knowledge that the bearer of glad tidings is not welcomed as he used to be. At Bakersfield we erected our tabernacle. God so blessed that campaign that we stayed two months instead of one, and as a result a new Baptist church was built. In Los Angeles all the churches are putting on a loyalty crusade. For eight weeks a campaign costing \$19,500 will be waged just to get the church members to attend. If all the members came at any one service the churches could not contain them. It is estimated there are 250,000 church members in a population of a million and

a quarter or some million unchurched people in Los Angeles. Evangelism is not lost sight of, for they feel that once the 250,000 are aroused to attend church for eight weeks the unsaved will be impressed, and at the close the evangelistic appeal will be made. Most all denominations are co-operating, and the crusade is under the leadership of Dr. Dowey of the Presbyterian Board."

This is the ninth year of the Harry O. Anderson Party in evangelism. They held a campaign at Ventura, Calif., during August, and in September were at Sawtelle, for their second campaign in that city. October was spent at Long Beach and they are further scheduled for union tabernacle campaigns at Brawley, El Centro, and Corning, Calif.

Pearl J. Ludwick, conference evangelist for the Alleghany Conference of the United Brethren Church (western and central Pennsylvania), recently closed her fifth year in this work. During the past season she was engaged in nine evangelistic meetings and six Bible schools. Miss Ludwick says that she is engaged in the business of soul-winning, and finds it a joy and pleasure to fulfill her Master's command, "Go ye," and "Give ye them to eat." She has seen hundreds of people accept Christ as their Saviour during the year. It has been a very trying period for her because of the serious and prolonged illness of her father. For this reason her work has been done under great strain. However, the Lord is all-sufficient, and she has seen great things accomplished for Him. Miss Ludwick asks a definite interest in our prayers for herself and also her father.

The Chicago Council of the Shantymen's Christian Association met at the Moody Bible Institute early in October to make plans for the winter's work. Mr. Wm. A. Fuller, general superintendent, with headquarters at Toronto, was present, together with L. R. MontGomerie, field secretary of the United States. Reports of the work led every one to the conclusion that the present is the time to go forward in the hope that every camp in Michigan, Wisconsin and Minnesota may hear the gospel once in the year.

In the discussion which followed, Mr. Fuller made it clear that the success of the Canadian work is to be attributed to prayer. There are in the camps of this country, in miners and railway gangs, thousands of men who are without the light of the gospel, and who will not be reached except once a year when these men go to their doors in service for our Lord. Two missionaries reside in the woods, John Miller, of Iron River, Wis., and C. T. Smith, of MacMillan, Mich., and Prof. Park, a member of the Council who has given several summers gratis to the work. Many witnesses have graciously testified to the saving power of the message preached.

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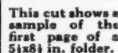
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was a return engagement for Dr. White. He also presided at the metropolitan conferences held in Detroit and Kansas City during October, and will resume his work on the Pacific Coast early in November.

Rev. J. E. Conant, D.D., conducted a highly satisfactory Bible conference in Rochester, N. Y., early in October, and is now engaged in an every member evangelism campaign with the First Presbyterian Church of Langdon, N. Dak.

Rev. W. W. Shannon is engaged in an encouraging evangelistic campaign with the First Baptist Church of Dodgeville, Wis. He will fill a similar engagement with the United Presbyterian church of Kansas City, Kan., in November.

Rev. James F. Harrison has filled several engagements in and about Chicago, and conducted a very effective evangelistic Bible conference at Kirklint, Ind. Mr. Harrison accomplishes a most unique work with the children and young people.

Mr. and Mrs. E. R. Farrar are associated with Evangelist W. W. Shannon in evangelistic campaigns.

Rev. S. R. Sheriff conducted an evangelistic campaign with the United Presbyterian church at Viola, Ill., in October, with very satisfying results. He is engaged in a similar movement with the First Congregational Church of Hillsdale, Okla.

Rev. S. E. Long, D.D., conducted a successful Bible conference at Freeman, S. Dak. There was an average attendance of approximately five hundred, and many evenings it reached two thousand. Dr. Long was a speaker at the recent metropolitan conference held in Detroit.

Rev. Lee W. Ames has recently been added to the Extension staff of Bible teachers, and conducted a very blessed Bible conference with the Judson Baptist Church of Oak Park, Ill. He will conduct a similar engagement with the Bethel United Evangelical Church of Dixon, Ill., early in November.

Mr. and Mrs. Loren G. Jones had charge of the music in the recent metropolitan conference held in Grand Avenue Temple, Kansas City, Mo.

A. C. Smith is associated with Dr. Conant in an evangelistic campaign with the First Presbyterian Church of Langdon, N. Dak.

C. E. Putnam is carrying forward Bible conference engagements of his own scheduling. He reports most successful engagements.

## FUTURE ENGAGEMENTS

Harry O. Anderson Party—October, Long Beach, Calif.; November, Brawley, Calif.; December, El Centro, Calif.; January, Corning, Calif. J. E. Conant—Oct. 13-Nov. 11, Langdon, N. Dak.; November, Oklahoma.

Dr. and Mrs. H. P. Dunlop—October, Altton, Ill.; December, Ashtabula, O.

The Will Hogg Evangelist Party—October, Temple, Tex.

Paul Hutchens—Oct. 28-Nov. 18, Chillicothe, Ill.; Nov. 25-Dec. 16, Rowley, Ia.

P. H. Kadey—October, Medina, O.

W. Plunkett Martin—Oct. 21-Nov. 11, Nashville, Tenn.; Nov. 25-Dec. 9, Bowling Green, Ky.

Jan. 6-20, Osceola, Ark.; Jan. 21-Feb. 4, Blytheville, Ark.

Elmer M. Moser—Oct. 7-28, West Chicago, Ill.

Charles Cullen Smith—Oct. 17-Nov. 7, Dunlap, Ia.

Gipsy Smith, Jr.—Oct. 7-28, Johnson City, Tenn.; Nov. 4-18, Tampa, Fla.; Nov. 25-Dec. 9, Columbia, S. C.; Jan. 6-20, San Antonio, Tex.; Jan. 27-Feb. 10, Chattanooga, Tenn.; Feb. 17-Mar. 3, Charleston, W. Va.; Mar. 24-Apr. 7, Monroe, La.; Apr. 14-28, Lapele, Miss.; May 6-26, Jackson, Miss.; June 2-23, Shelbyville, Tenn.

C. R. L. Vawter and Party—October, Boone, Ia.; November, Emporia, Kan.; December, Fowler, Kan.; January, 1929-June, 1930, Australia.

The Vinaroffs—Oct. 8-28; Muncie, Ind.; Oct. 29-Nov. 11, Huntington, Ind.; Nov. 12-Dec. 2, Chambsburg, Pa.; Dec. 3-23, Findlay, O.; Jan. 6-27, York, Pa.; Jan. 28-Feb. 17, Red Lion, Pa.; Feb. 18-Mar. 10, Baltimore, Md.; Mar. 11-30, New Cumberland, Pa.; Apr. 1-21, Baltimore, Md.

Howard S. Williams and Party—Oct. 7-28, Bessemer, Ala.

E. L. Wol-lagel—Oct. 11-21, Canton, Ga.; Nov. 11-25, North Shore Baptist Church, Chicago, Ill.

## NOTICE

Mr. and Mrs. J. L. Sudderth, of Lenoir, North Carolina, Route 3, desire information of their son Mr. Jay M. Sudderth, age about 30 years. He served over seas in the World War in 114th Field Artillery. He married in Montana and disappeared from Garneil, Mont., about three years ago. Any information about him will be greatly appreciated by his parents.

Publication Manager.

## For Christmas Gift Suggestions

See page 135

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## Book Notices

Any book favorably mentioned below may be secured from the Bible Institute Colportage Association, 822 North La Salle Street, Chicago

**Governor Smith's American Catholicism**, by Charles C. Marshall, author of *The Roman Catholic Church in the Modern State*.

Our readers who are acquainted with the earlier work of this author will be eager to read this later one which was drawn out by the recent publication of the speeches and state papers of Governor Smith under the title of *Progressive Democracy*. In this publication is reprinted the Governor's reply to Mr. Marshall's article in the *Atlantic Monthly* of May, 1927, which the compiler, Dr. Henry Moskowitz, says is the Governor's "most comprehensive treatment of the relation between Church and State." Thus the document is given the status of a state paper, according to Mr. Marshall, "and invites the interest not only of the American public but that of the world in the present discussion of the relation of the Roman Catholic church to modern politics." Mr. Marshall treats it from that point of view, and it is needless to say gives us a volume which, brief as it is, will be of value not only in the present discussion, but increasingly so in the future as papal ambition begins to assume the proportions foretold in the prophetic Scriptures.

As we have only the galley proofs before us in the writing of this notice, we cannot speak of the binding of the book or the number of pages, but the publisher is Dodd, Mead and Company, New York, and the price is \$2.50, postpaid \$2.60.

J. M. G.

**The Call Drum**, by Mary Entwistle and Elizabeth Harris.

The African stories and studies for Primary children in this teacher's edition of *The Call Drum* are well suited to their purpose. The stories are by Miss Entwistle, author, teacher, story teller and lecturer, and a former secretary and organizer of Junior Missionary Education for the British Wesleyan Methodist Missionary Society; and the studies are by Miss Harris, who is secretary of Elementary Work of the Christian Education Movement. She is author of *Friends of the Caravan Trails*, and also a lecturer and teacher in community and summer schools.

138 pages. 7½x5¼ inches. Friendship Press, New York. Cloth, 75 cents.

J. R. R.

**Facing Life**, by W. H. P. Faunce, LL.D.

Fifty brief chapel talks given to the student body at Brown University are presented in five groups, one for each college year and the last for those about to graduate. As the fruit of keen observation and careful thinking by a widely cultured mind, they offer valuable suggestion under the topics: The New Environment, The Widening Horizon, Persistent Problems, and Beyond College Gates. All the more to be regretted, therefore, is the persistent modernistic trend of the addresses to the juniors under the misnomer of *The Deepening Faith*. A Unitarian educator might have spoken thus, giving the best within his range of thought, but the Christian faith is deeper built on the unchanging Word of God, provides a profounder solution for life's problems, and rises higher in its conception of man's being and destination. Like so much of the choicest literary work today, this little volume must be read with discrimination lest the good it contains and its attractive style blind one to vital errors where it deals with the essentials of our religion.

210 pages. 6¼x4 inches. Macmillan Company, New York. \$2.00. H. E. S.

**Heroines of the Cross**, by John Ritchie.

The reading of these fifteen short sketches of some eighteen consecrated women who wrought for God and humanity on the foreign mission field, will arouse admiration for their indomitable purpose, energy and adaptability.

160 pages. 7¼x5¼ inches. John Ritchie, Kilmarnock, Scotland. J. R. R.

**Watching at Golgotha**, by Camille Estornelle, S.T.D.

This is a series of meditations upon the seven words from the cross. It is an attempt to bring vital lessons from the crucifixion of Christ. The aim of the author is to bring the Christian verities closer to men and women in the daily walks of life.

87 pages. 7½x5 inches. Dorrance and Company, Philadelphia. \$1.50.

P. B. F.

**Inspiration, History, Theories and Facts**, by William Albert Ericson.

A man who traces the course of any theory back through the centuries of time before exhibiting his findings, is always to be commended as a safe person to follow. This the author has done. A chapter of some twenty-five pages is given to the testimony of men on the subject of inspiration from the Decalogue to the present day. The Jewish conception, the testimony of the sub-apostolic fathers, and the contributions of the apologists are all presented. In addition the various theories of inspiration are examined. The remaining chapters deal with the facts of inspiration, and alleged discrepancies are examined. The author uses keen analysis and sound judgment in his treatment of this widely discussed subject. A convincing argument in favor of the Holy Word.

132 pages. 7½x5 inches. American Tract Society, New York. \$1.50. J. A. V. G.

**A Handbook of Christian Psychology**, by Leander S. Keyser, D.D., professor of Systematic Theology in Hamma Divinity School, Wittenberg College, Springfield, Ohio.

We had just finished a volume of Watson on Behaviorism, when we picked up this by Dr. Keyser, and what a relief! A sentence that specially impressed us was, "Christianity offers a real contribution to the study of human psychology." We should think it did. To be sure as the author says, the Bible does not set forth a system of psychology but nevertheless, a clear system in all vital matters can be deduced from the material it furnishes. And this book shows us what that system is, and instructs us in right principles trusting our common sense to make the practical application.

"Psychical Terms in the Bible" is a most interesting chapter of the book, and young preachers will find more than one good sermon in it. Another of exceptional value is, "The Anti-Christian Theories," which in small compass tells just what we need to know about them. There is good advice also to parents and teachers about the treatment of children and adolescent youth, and last but not least, the book has a comprehensive "Bibliography." One marvels how so much of value on so mysterious a subject could be crowded into so brief a space. We heartily commend the book to those for whom it was primarily designed, "teachers and students in theological seminaries, Bible institutes and other Christian schools" whose faculties desire to include the subject in their curriculum.

169 pages. 7¼x5¼ inches. Lutheran Literary Board, Burlington, Ia. \$1.50.

J. M. G.

**Stewardship in the Life of Women**, by Helen Kingsbury Wallace.

This book will serve a twofold purpose for the women of the church—as a text book, and as a guide for stewardship in relation to the activities and interests of their daily life. It is recommended for extensive reading and application.

88 pages. 7½x5¼ inches. Fleming H. Revell Company, Chicago and New York. \$1.00. D. A. N.

**The Book of Ruth**, by G. F. Vallance.

A deeply devotional study, showing the book of Ruth to be the redemptive story very beautifully set forth in Old Testament type. Step by step the reader is led through the successive stages experienced by a Gentile unbeliever who, honestly inquiring after truth, is brought to the feet of Jesus, our true Kinsman-Redeemer.

The message of the book is personal, heart-searching, precious.

36 pages. 6¼x4¼ inches. G. F. Vallance, Goodmayes, Essex, England.

I. I. McC.

**Date Fixing Fallacies**, by F. W. Pitt.

This booklet is very timely. Recent failures in getting dates for the fulfillment of important prophecies ought to be a warning against the practice. The author of this treatise shows why. He gives scriptural grounds showing that the "year for a day," or the "day for a year" theory is fundamentally wrong, and that we have no authority for going beyond the very words of Scripture in our interpretation of prophecy. Misinterpretations and miscalculations will thus be avoided.

32 pages. 6x4 inches. G. F. Vallance, Goodmayes, Essex, England. 6d. G. S.

**Women in the Bible**, by W. G. Barnes.

*Women in the Bible*, like *Business in the Bible*, by the same author, is not a treatise but rather a topical arrangement of Scripture texts. It contains chapters on such subjects as Love and Courtship, Marriage, Motherhood, In the Home, In the Kitchen, In the Dressing Room, etc. Biblical references to these and other matters peculiarly relating to woman's life and interests, are so classified as to make them readily available for Bible readings or for outlines of addresses.

79 pages. 6¼x4½ inches. Marshall Bros., London. 2/- I. I. McC.

**Youth and the New America**, by G. Bromley Oxnam.

This is the text recommended for the study of the Senior department this year by the Missionary Education Movement, and much that is here written on the ideals of Jesus, the teaching of Jesus, the service of Jesus, the social principles of Jesus, etc., is not without merit; but with all its lofty aspiration it lacks dynamic. However great the Exemplar, there is no power without communicated life, and, mark it well, God still puts abounding life into the vagrant soul of man through the old-fashioned experience of regeneration and thus makes him strong, and only an aggregate of regenerated men and women incorporate the needed strength to regenerate society. Paul as a flaming evangelist and the transforming power of the early church as a regenerating force are lost sight of apparently. Everything seems to be considered from the modern point of view. For instance, the author quotes with approval *The Social Ideals of the Church* on the industrial problem articulated in a statement by the Federal Council of the Churches of Christ in America. The book is factful and interesting, it will instruct, but it will hardly satisfy those friends and mentors of youth who sense the innate perversity of the unregenerate heart.

167 pages. 7½x5¼ inches. Missionary Education Movement, New York. Cloth, \$1.00; paper, 60 cents. J. R. R.



### The Scandal of the Cross, by Edwin McNeill Poteat.

One reads this book with mingled feelings, now enthusiasm, now disappointment. The author attempts to philosophically explain the atonement, as well as the intellectualists' rejection of the Cross. The death of Jesus is outlined as an event, a deed, and a doctrine. The latter division is not altogether satisfying; the author appears ever to be on the edge of the bibli-

cal heart of the atonement, only to miss it. The second section of the book tells a number of instances wherein the author sees certain atonement essentials. Careful scrutiny of the stories finds them wanting as illustrating, in any adequate way, atonement essentials. For example, in one of them, the culprit bears part of the punishment before the remainder of it is borne by a substitute. This could not be true of the Cross, all of which Christ bore for us. To the present reviewer the theory of the

atonement presented is more Socinian than biblical, although it is manifestly the purpose of the author to be biblical. The heart of his theory, namely, that the image of God in us is best seen at the point where we, with God, agree that sin merits punishment, is doubly questionable. The emphasis laid upon sorrow for sin as the removal of the last and final barrier to the overflow and incoming of God's forgiveness, is hardly more than part of the Bible's teaching in this connection. The book fails to make clear that the Holy Spirit is the initial actor in conviction of sin and confession of Christ. It mentions the believer's faith, but hardly in a way that clearly sets forth the Bible's teaching as to how the individual is saved by the death of the Lord Jesus.

Were the language simpler and the doctrinal viewpoints more clearly scriptural, the book would fill a real need. Certainly intellectualism needs to be urged to accept the salvation that is in Christ, but the way to that acceptance must be simply and correctly stated.

189 pages. 7x5½ inches. Harper and Brothers, New York. \$1.50. H. F. S.

**Our Ultimate Authority**, by M. William Greenwood, Ph.D.

According to Dr. Greenwood, our ultimate authority is the Jesus Christ, whose words are recorded in the four Gospels. The sayings in Mark are first given, followed by Part II, which contains the additional teachings found in Matthew, then the teachings found only in Luke, and finally the teaching peculiar to the fourth Gospel. There is also an alphabetical summary of topics.

164 pages. 7x5 inches. The American Tract Society, New York. \$1.25. G. S.

**A Year's Bible Course**, by Rev. Chas. H. Morgan, Ph.D.

The author has prepared seven courses of study following in essence the main lines of Dr. C. I. Scofield's teaching. Throughout the studies the student is referred to the fuller treatment of the subjects in the Scofield Reference Bible. The seven courses consist of fifty-two lessons divided under the following general heads: Course I. Eight Leading Bible Books; Course II. Dispensations and Covenants; Course III. Types, Symbols, Mysteries, Kingdom Parables, and Cryptic Books; Course IV. Christ in the Scriptures; Course V. Prophecy; Course VI. Personal Divine Life; Course VII. Main Bible Doctrines. The mastery of the material presented is aided by a system of outlines and charts, with a set of ten review questions after each lesson, and twenty-five test questions after each course. The studies form a well balanced Bible course and will be found effective both for individual and class instruction.

144 pages. 8½x6 inches. The Oxford University Press, New York. \$1.00. J. O. D.

**The Lesson Commentary for Sunday Schools for 1929**, edited by Charles P. Wiles, D.D., William L. Hunt, D.D., and D. Burt Smith, D.D.

This volume, as the title indicates, is a commentary on the International Sunday-school lessons for 1929. It is more than a commentary on the particular text selected and printed as the basis of study. It presents a number of Scripture passages in their relation to the lesson title and provides a broad and clear view of the subjects treated. The aim is to direct the mind of the teacher and pupil to the Bible for illumination and quickening in order that they may have new love for God's Word and walk in a way worthy of Him. It is a decided improvement over the previous volumes which have come to our attention and it is to be commended for its loyalty to God's Word and its freedom from objectionable features which ordinarily tend to destruction, if not confusion.

316 pages. 9x6 inches. United Lutheran Publishing House, Philadelphia. \$1.75. P. B. F.

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## The Covenant Promise of the Father, by Dr. Thomas Payne.

This new book upon the pentecostal anointing of the Holy Spirit and the divinely appointed way of greater blessing and of power for service, will be helpful to many. Few Christian workers and ministers of the gospel have sufficient knowledge of these truths. Upon one point the author seems to be confused, namely, in making cleansing and purity and sanctification synonymous. Sanctification is a much broader term. We would especially commend the clear distinctions upon pages 92 and 93 between the gift of the Spirit, which is the common possession of all true believers, and the special anointings of the Spirit for evangelistic power and service.

128 pages. 6x4. Marshall Brothers, London. 1/6 net. G. S.

## Black Treasure, by Basil Mathews.

The Literature Secretary of the Boys' Work Division of the World's Alliance of Young Men's Christian Associations, with headquarters at Geneva, Switzerland, is the author of this fascinating book on "the youth of Africa in a changing world." Mr. Mathews is a graduate of Oxford University. For many years he served the British missionary societies as editor, writer and press representative. He has made a special study of Africa, and has wide acquaintance among those of both Negro and white races who are leading in the movements that are bringing about a new day in that continent. Those who have read his *Book of Missionary Heroes* will particularly welcome this new issue of somewhat similar import.

114 pages. 7½x5½ inches. Friendship Press, New York. Cloth, 75 cents; paper, 50 cents. J. K. R.

## The Biblical Story of Creation, by Giorgio Bartoli, Ph.D., D.Sc., D.D.

The author is at once a trained theologian, a learned professor in science, and a linguist familiar with the sacred literature of ancient races; hence fully qualified to speak on questions involved in the story of creation. Accepting the Scripture record as divine and hence authentic, he finds no conflict with geology so far as its evidence has been correctly interpreted. He demonstrates that the Bible does not set forth any science or employ scientific terms, but reveals certain basic facts which science has never successfully controverted: the original creation of matter, a succeeding period of chaos which is remarkably corroborated by early records of various peoples, and then a restoration of ordered planetary conditions with creation anew of life which had perished. He throws striking light on many biblical statements, gives adequate explanation of the remains dug up by anthropologists, and shows how baseless and unnecessary are the claims of evolutionists. Careful students of these questions should not fail to read this book.

155 pages. 7¼x5 inches. Macmillan Company, New York. \$1.50. H. E. S.

## The Graphic Bible, by Lewis Browne.

In a unique fashion, which will enlist the keen interest of children and adults alike, the author presents the entire Scripture story from both Testaments by means of clever pen and ink drawn maps and charts, accurate in scale and clearly lettered, accompanied by a running narrative simply told. Readers thereby obtain all the advantage of modern graphic methods as the eye and mind co-operate in grasping the flow of events and the logical historical sequence, while not being misled into discarding the Bible text through any so-called modernized translation. A remarkable feature is the extent to which this liberal rabbi lays aside his religious viewpoint and summarizes the facts so that orthodox Christians can take little exception. At most he calls certain events traditional without adding any modernist theory and somewhat fails to emphasize the supernatural. His account of the period between the two Testaments is helpful; the chapter on chronology from Abraham

down gives names and dates in a chart admirable for clarity; the brief description of the biblical books well serves the purpose, and an index to texts and maps is all one could ask. The author is a genius at graphic instruction.

160 pages. 10½x8 inches. Macmillan Company, New York. \$2.50. H. E. S.

## BOOKS RECEIVED

Harper and Brothers, New York.  
"Your Study Bible," by John Weaver Weddell, D.D. Cloth, 184 pages, \$1.25.

"A Manual of Christian Ethics," by Leander S. Keyser, D.D. Cloth, 133 pages, \$1.25.

"A Scientific Investigation of the Old Testament," by Robert Dick Wilson, Ph.D. Cloth, 225 pages, \$2.00.

Macmillan Company, New York.  
"J. T., Jr., The Biography of an African Monkey," by Delia J. Akeley. Cloth, 252 pages, \$2.25.

"The Graphic Bible," by Lewis Browne. Cloth, 160 pages, \$2.50.

"Facing Life," by W. H. P. Faunce, LL.D. Cloth, 210 pages, \$2.00.

"The Boys' Ben Hur," by Lew Wallace. Cloth, 366 pages, \$2.00.

Fleming H. Revell Company, Chicago and New York.

"Danger Ahead," by Ralph Henry Barbour. Cloth, 265 pages, \$2.00.

"The Wife of Pontius Pilate," by Agnes Sligh Turnbull. Stiff cover, 60 pages.

"The Jolly Book of New Games," by Wallace D. Vincent. Cloth, 158 pages, \$1.50.

"Fun with Paper Folding," by William D. Murray and Francis J. Rigney. Cloth, 95 pages, \$2.00.

Friendship Press, New York.

"The Call Drum," by Mary Entwistle and Elizabeth Harris. Cloth, 138 pages, 75 cents.

"Meet Your United States," by Mary Jenness. Cloth, 168 pages, \$1.00; paper, 60 cents.

"Sons of Africa," by Georgina A. Gollock. Cloth, 241 pages, \$1.50.

"Black Treasure," by Basil Mathews. Cloth, 114 pages, 75 cents; paper, 50 cents.

Bible Institute Colportage Association, Chicago.

"God Spoke All These Words," by James H. Brookes, arranged by C. E. Putnam. Cloth, 96 pages.

Lutheran Literary Board, Burlington, Ia.

"The Philosophy of Christianity," by Leander S. Keyser, D.D. Leather, 266 pages, \$2.25.

Bobbs-Merrill Company, Indianapolis, Ind.

"This Puzzling Planet," by Edwin Tenney Brewster. Cloth, 328 pages, \$4.00.

Oxford University Press, New York.

"A Year's Bible Course," by Rev. Charles H. Morgan, Ph.D. Cloth, 144 pages.

Harcourt, Brace and Company, New York.

"The Glorious Company of the Apostles," by Tracy D. Mygatt and Frances Witherspoon. Cloth, 355 pages, \$3.00.

Hamilton Brothers, Boston.

"The Gospel of the Kingdom," by Philip Mauro. Cloth, 258 pages, \$2.00.

American Tract Society, New York.

"Pilgrim's Progress and Grace Abounding," by John Bunyan. Cloth, 651 pages, \$2.00.

Payson and Clarke, Ltd., New York.

"Do You Know Your Bible?" by George A. Birmingham. Cloth, \$1.50.

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"Picture Map of the Holy Land." \$2.50.

The Pilot Press, Montrose, Pa.

"Back to the Faith!" by Harry W. Beach. Paper, 72 pages.

Constructive Educational Publishing Company, Chicago.

"Pastors, Politicians, Pacifists," by LeRoy F. Smith and E. B. Johns. Cloth, 231 pages, \$1.00.

Saxby Voulter Penfold, 500 Fifth Avenue, New York.

"Why a Roman Catholic Cannot Be President of the United States," by Saxby Voulter Penfold. Paper, 61 pages, 25 cents.

William Hicks, Shreveport, La.

"Nails to Drive Drawn from the Word of God," by William Hicks, B.A., B.D., D.D. Paper, 41 pages.

John Ritchie, Kilmarnock, Scotland.

"Crusaders for Christ in Heathen Lands," by Andrew Borland, M.A. Cloth, 192 pages.

"Through Peril and Flame," by J. L. Erck. Cloth, 109 pages.

"Heroines of the Cross." Cloth, 160 pages.

Covenant Publishing Company, London.

"The Bible: Christ and Modernism," by T. J. McCrossan, B.A., B.D. Cloth, 221 pages, 3/6.

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The next five years will decide whether the American people in this regard are capable of self-government. It is not difficult to demonstrate why we tolerate our infliction, nor to point out how it may be ended. Every country has the kind of crime and the amount of crime it deserves. In a hundred ways the public is being informed of the prevalence of lawlessness. If through the next year the criminal situation remains unchanged, it will be for the reason that the United States is entitled to its criminals. The salvation of our form of government lies in an immediate, full and angry realization of this situation. The only excuse for the existence of any government consists in its power to afford justice. The government that can not establish justice forfeits its claim to the allegiance of its subjects, and, therefore, has no right to exist.—Judge Marcus Kavanagh, of Chicago, in *The Criminal and His Allies*.

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Moody Bible Institute Monthly



# Moody Bible Institute of Chicago

William M. Runyan

## RECENT SPECIAL SPEAKERS

Rev. David Rees-Jones, Wichita Falls, Tex.; Rev. F. C. A. Dreyer, China Inland Mission; Dr. L. Sales Harrison, Bible teacher, Sydney, Australia; Rev. B. B. Sutcliffe, teacher, Union Bible Classes, Portland, Ore.; Miss Sara Palmer, evangelist; Rev. Donald Barnhouse, pastor, Tenth Presbyterian Church, Philadelphia, Pa.; H. L. Ogilvie, missionary, Sudan Interior Mission, Nigeria, Africa; Rev. Alexander Sanders, missionary, China Inland Mission; Rev. Thos. Rodgers, pastor, Westerville Presbyterian Church, Belfast, Ireland; Mr. C. A. Patton, missionary, Peru, S. A., under Evangelical Union of South America; Dr. John Bradburg, pastor, Bales Avenue Baptist Church, Kansas City, Mo., and Miss Lydia A. Kies, missionary, Baitalpur, C. P., India.

## THE MINISTERIAL INSTITUTE AT MONTROSE, PA.

This annual institute conducted by the Moody Bible Institute brought forth the usual warm appreciation of those in attendance this past summer. A set of resolutions sent to the management of the Institute spoke of the care taken for their physical comfort, the broadening of their spiritual vision, the fellowship they enjoyed, and the able instruction they received. They were greatly disappointed by the enforced absence of Dr. Torrey's teaching on account of his illness. The resolutions closed thus:

"And lastly, we desire to express our gratitude to those persons to whose munificence is largely due the presence of so many ministers and their wives who could not otherwise take advantage of the benefits of the conference.

"Respectfully submitted on behalf of the brethren,

(Signed)

"Harry G. Greensmith, Rochester, N. Y.  
George Boddie, Marcus Hook, Pa.

Robt. F. Day, Inwood, N. Y., President,  
Eastern Conference Methodist Protestant Church."

## FACULTY AND STAFF ENGAGEMENTS

Dr. P. B. Fitzwater, Sept. 9, morning and evening services in the Churchhill Tabernacle, Buffalo, N. Y.

Rev. W. Taylor Joyce, Sept. 11, Portage Park Baptist Church, Chicago, Ill.; Sept. 23, Statesville Penitentiary, Joliet, Ill.; Sept. 30, morning service, First Congregational Church, Beecher, Ill.

Rev. Harold L. Lundquist filled the following engagements during the months of August and September: Aug. 5, morning service, St. Paul's Union Church, Chicago, Ill.; 19, evening service, Swedish Tabernacle, Minneapolis, Minn.; 19 and 26, morning services, Fairview Swedish Mission Church, Mount, Minn.; Sept. 9, young people's meeting, Immanuel Swedish Mis-

sion Church, Chicago, Ill.; 9, 16, and 30, Excelsior Bible class, First Swedish Free Church, Chicago, Ill.; 23, Sunday-school Rally, First Swedish Free Church, Chicago, Ill.

Mr. J. Guy Jordan, Sept. 30, morning and evening services, First Christian Church, Wakarusa, Ind.

Rev. David A. Noble, Sept. 23, young people's service, Chicago Gospel Tabernacle; Sept. 30, morning service, Congregational Church, Somers, Wis.

## REUNION IN INDIA

The wedding of Rev. S. M. Gillam, and Mabel S. Schoonmaker '25, July 5, Landour, India, brought together a group of former students which led to an informal reunion, July 10. Mr. Kaylor writes: "It



From left to right: Isabel McConnel '21, Mrs. S. M. Gillam (Mabel Schoonmaker '25), Edith G. Imhoff '21, Marie E. Cash '26, Mrs. J. I. Kaylor '20, J. L. Cheshire '25, and Doris Sturges '21, were not present for the picture.

was a great pleasure in thus getting together to renew old acquaintances and recall memories of the happy and profitable days spent at the Institute." Among those present some are engaged in active work in this needy land, and others are studying the language in preparation for future service.

## OUR DEPARTED FRIENDS

On September 16 John A. Porter died in St. Louis, Mo., where business had taken him.

Mr. Porter took great interest in the Bible conferences under the auspices of the Moody Bible Institute in his home city, Colorado Springs, Colo. For the past two years he was chairman of the local committee, giving himself unreservedly to its work, and helping generously in a financial way. He was himself a deep student of the Word, having had the advantage of the personal teaching of Dr. C. I. Scofield, formerly his pastor in Dallas, Tex. He will be greatly missed by the Institute as well as by surviving kindred and friends.

English born and reared, and since 1885 a citizen of the United States, James Bowron, of Birmingham, Ala., passed within the veil to be with the Lord on August 25, 1928. The funeral was conducted by Rev. William Ray Dobyns, D.D., and the body was borne to its resting place by sons of the deceased.

Mr. Bowron was a man of sturdy personality, deep spiritual convictions, wide

and important business relationships, and found great joy in his Christian fellowships and activities. He was able to teach a large Bible class to the end of his eighty-four years of life. He fought the good fight and finished the course, having kept the faith. He saw eye to eye with the gospel teachings of the Institute, and was a regular contributor to its needs. The lives of such men—men who live earnestly, spiritually and unselfishly—are a challenge to the generations following.

Prof. Frank Gordon Houle, educator, Bible teacher and world traveler, has come to the end of his earthly journey and entered into eternal rest. He died September 16 at Bellevue, Ohio, less than three miles from where he was born sixty-five years before.

Professor Houle was a man of learning, being prominent for many years in public school work. He held several scholastic degrees. After years of teaching he became a student at the Institute and often said of these two years that they were the joy of his life. He sought to put into effective practice Mr. Moody's vision of "gap men" by himself becoming a "gap man between pastor and people," giving freely of his time and strength in delivering Bible lectures and travel talks to churches and schools.

He spent his sixtieth birthday on Mars' Hill in Athens, and during that year made a tour of the world that covered 68,000 miles. To the last Professor Houle was a devoted friend of the Institute, giving glad support to its work and expressing gratitude for its place in his own life.

## STUDENTS OF OTHER DAYS

John S. Fiddler '94, and Mrs. Fiddler have returned to America on furlough, having been for the past ten years constantly in service under the direction of the China Inland Mission at Kansu. Their entire service in China covers nearly thirty-five years. The journey from remote Kansu to Shanghai was accomplished under circumstances of grave danger and appalling difficulty. What is usually a trip of twenty-five days required fifty-five days to accomplish. They took passage on the "Empress of Russia" for Vancouver, B. C., arriving September 15. They hope before long to be visitors at the Institute.

Augusta Anderson '27, 176 Palisade Ave., Jersey City, N. J., is enjoying her work in Christ Hospital School of Nursing.

Levi S. Olson '27, is studying at Bush Conservatory, Chicago, Ill.

Verne A. Bruce '27, missionary to the Indians, is working under the Latin American Fellowship at Villa Hidalgo, Dto. De. Villa Alta, Oaxaca, Mexico.

R. C. Stewart '12, who has been for several years the port missionary of the British Sailors Society's Seamen's Institute, Lyttleton, N. Z., is now pastor of the Gowville Baptist Church, Wanganui, N. Z.

Marcella Scholl '27, has completed the first year of her training at the Englewood Hospital Nurses' Training School, Chicago, Ill.

G. R. Morgan '27, is pastor of two small Methodist churches near Jasper, Minn. At

the opening of his ministry they were in a sadly neglected condition, having had no regular pastor for ten years. Mr. Morgan writes: "The young people seem interested, and we have wonderful opportunities for personal work."

Lillian Holcomb '27, is secretary and church visitor in the First Presbyterian Church, Duluth, Minn.

Louis L. Leininger '28, was ordained to the Baptist ministry, September 7, in the Bales Avenue Baptist Church, Kansas City, Mo.

Walter A. Ohman '27, is a member of a pioneering party whose goal is Soddo, Walamo, Africa. He has been studying the Galla language, but his present task is to master Walamo, an unwritten language, spoken by eight different tribes.

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Carl J. '25, and Mrs. Tanis '27, are located at Kano, Northern Nigeria. Kano has a population of fifty thousand natives, and is surrounded by a large wall.

Donald Fraser '27, is pastor of two Baptist churches, eight miles apart located near Bobcaygeon, Ontario. The work is progressing, and souls are being born into the kingdom.

Emily D. Smith, M.D., '19, sailed October 24 on the Shinyo Maru to Foochow City, China, and will be associated with Miss Martha Wiley in school and evangelistic work.

Clarence R. Swanson '27, is attending Minnehaha Academy, Minneapolis, Minn., and preaches in two churches each Sunday.

Thomas A. Barton '27, is student pastor in the Presbyterian church of Fort Calhoun, Neb., where the Lord has blessed his efforts. Mr. Barton is attending the Presbyterian Theological Seminary, Omaha, Neb.

Charles H. Mount '17, has recently accepted a call to the Augusta Road Baptist Church, Greenville, S. C. He asks that we pray for God's blessing in this challenging task.

Mary Leek '27, is in nurse training at the General Hospital, Seattle, Wash. She thanks God for leading her into this work where there are many opportunities to speak for Him.

H. A. Larsen '27, is pastor of three Presbyterian churches in Wisconsin. Through the preaching of the Word, many souls are being saved and lives reconsecrated. Mr. Larsen's address is Montello, Wis.

David T. Cant '96, recently visited the Institute enroute to Toronto, Canada, where he is superintendent of a Jewish mission.

Linda Sveiven '27, is attending Minnehaha Academy, Minneapolis, Minn., in preparation for missionary work in South America, under the Scandinavian Alliance Mission. She writes: "It is with a truly grateful heart that I look back upon the days at M. B. I., for it was there I learned to know my Saviour as the Lord of my daily life."

William Ault '26, is pastor of the Franklin Street Baptist Church, Hutchinson, Minn. He says: "We are looking forward to a period of revival in the near future and request your prayers."

Gertrude Lamson '27, who has been accepted by the Inland South America Missionary Union, asks us to join in prayer that the way may soon open for her to serve the Lord among the Indians in Brazil.

Leroy C. Marvin '27, Evening School, sailed September 27 for China, via Vancouver, where he will engage in missionary work under the auspices of the China Inland Mission.

John T. Hartman '00, for many years a home missionary under the Presbyterian Board, has recently contributed a heart-warming article to *The Sunday School Pioneer* recounting instances of the salvage of souls and lives for God, one of which is suggested in a message of cheer received by Mr. Hartman: "Tell the Sunday-school man that the ragged, dirty boy he found playing in the mud in the road, and whose face he washed and wiped with

his own handkerchief and then took to Sunday-school, is now studying for the ministry." Mr. Hartman has seen service as a Sunday-school missionary in many fields, including Texas and Arizona.

A. Reilly Copeland '14, pastor of Tabernacle Baptist Church, Waco, Tex., recently preached and published a sermon on, "The Wonders of Space," in which he vividly portrays the manifestations of God's power in the stellar universe. He also points out the harm done in public schools and colleges by a teaching of a mathematical science that leaves out God, based on the false premises of evolution.

Alma Gahn '20, Rusitu Mission Station, Melsetter, S. Rhodesia, Africa, in sending a donation to the work of the Institute says: "Next to God, I do thank the Institute with its staff of consecrated instructors, for the training in Christian life and doctrine which has been such a help and blessing to me since I came to Africa. Dark Africa is crying for men and women

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who dare to trust God and step out upon His promises, and I know that the Institute is preparing just such men and women."

Elizabeth Kilbourne '26, Columbus, Ohio, entered September 1 on her duties as teacher in the Moffet School for Girls, at Harriman, Tenn. Miss Kilbourne made thorough preparation for this work, under the Presbyterian Board of Missions, by her studies at the Ohio State University and the Institute.

Mrs. Ellery Aldridge '20, who was ordained for the Christian ministry some months ago in the First Baptist Church, Gloversville, N. Y., preached her first sermon in that church May 27. Ellery '20, and Mrs. Aldridge are evangelists, under the auspices of the New York Baptist State Convention, Syracuse, N. Y.

Roscoe F. '19, and Mrs. Wilson '18, after three years of successful pastoral work in Columbia City, Ind., have accepted a call to the Garfield Street Mission Church, Hammond, Ind.

Elmer D. Janzen '27, was ordained to the Baptist ministry September 14, in the Frederick Baptist Church, Geneseo, Kan.

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## BORN

To Merrill T. '14, and Mrs. MacPherson (Ruth L. Johnston '20), a son, Keith Merrill, August 16, Bloomfield, N. J.

To Raymond C. '26, and Mrs. Steinhart, a son, Edward Charles, September 21, Allentown, Pa.

To Chester S. '16, and Mrs. Minot (Evelyn B. Thomas '17), a daughter, Cherilene Jean, August 30, Newaygo, Mich.

To Arthur, and Mrs. Lee (Esther Gladstone '23), a son, James Gordon, August 15, Zinder Colonie Du Nigeria, Afrique Occidentale, Francaise.

## MARRIED

William J. B. Tate '28 and Hulda E. Carlson '28, August 28, Muskegon, Mich.

## FREE GRANTS OF BOOKS

Literature was sent out on account of Book Funds from September 1 to 29, 1928, inclusive:

**Africa Book Fund:** 2 shipments to Africa: 3 Colportage Library books, 15 Emphasized Gospels.

**Army and Navy Book Fund:** 2 shipments to 1 state: 9 Colportage Library books, 14 Emphasized Gospels, 62 Pocket Treasuries.

**Free Tract Fund:** 12 shipments to 10 states, 2 shipments to Canada, 2 shipments to 2 foreign countries: 5,590 tracts.

**General Mission Fields Book Fund:** 11 shipments to 6 foreign countries, 6 shipments to Philippine Islands, 1 shipment to Cuba: 394 Colportage Library books, 35 Emphasized Gospels, 137 Evangel Booklets, 50 Pocket Treasuries, 15 Testaments.

**Hospital Book Fund:** 86 shipments to 30 states, and 3 shipments to Canada: 2,900 Colportage Library books, 205 Emphasized Gospels, 2,986 Evangel Booklets, 4,049 Pocket Treasuries, 7,525 tracts.

**India Book Fund:** 3 shipments to India: 345 Colportage Library books, 340 Evangel Booklets, 150 tracts.

**Latin-America Book Fund:** 18 shipments to 9 foreign countries: 595 Colportage Library books, 720 Evangel Booklets, 25 tracts.

**Lumber Camp Book Fund:** 2 shipments to 2 states: 82 Colportage Library books, 312 Evangel Booklets, 220 Pocket Treasuries, 330 tracts.

**Mountain Book Funds:** 56 shipments to 7 states: 1,140 Colportage Library books, 69 Emphasized Gospels, 866 Evangel Booklets, 1,690 Pocket Treasuries, 60 tracts.

**Pioneer Book Fund:** 9 shipments to 8 states, and 8 shipments to Canada: 601 Colportage Library books, 966 Evangel Booklets, 345 Pocket Treasuries, 1,556 tracts.

**Prison Book Fund:** 114 shipments to 35 states, 5 shipments to Canada: 3,413 Colportage Library books, 85 Emphasized Gospels, 3,739 Evangel Booklets, 4,305 Pocket Treasuries, 3,510 tracts, 47 Testaments.

**Railroad Book Fund:** 1 shipment to 1 state: 20 Colportage Library books, 22 Evangel Booklets, 25 Pocket Treasuries.

The total amount of literature sent on the above Book Funds during September is as follows: 282 shipments to 40 states, 1 shipment to Cuba, 6 shipments to Philippine Islands, 18 shipments to Canada, 33 shipments to 15 foreign countries: 9,583 Colportage Library books, 10,102 Evangel Booklets, 10,738 Pocket Treasuries, 410 Emphasized Gospels, 18,291 tracts, 62 Testaments.

## D. L. MOODY'S BOOK FUNDS

Administered by the Bible Institute Colportage Association of Chicago. The following contributions have been received from September 1 to 30, 1928, inclusive:

	Number of Contributions	Amount of Contributions
Africa	1	\$ 3.45
Army and Navy	2	10.00
General Missions	2	13.81
Hospital	36	187.70
India	1	10.00
Latin-America	16	107.60
Lumber Camp	2	13.00
Mountain	11	53.25
Seamen's	1	10.00
Free Tract	2	3.00
Pioneer	34	223.15
Prison	68	376.50

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# RADIO STATION

W-M-B-I

263 METERS

## MIDNIGHT ECHOES

One of the greatest sources of inspiration in the work of the radio is found in the letters received from listeners, particularly those who have been spiritually blessed by its ministry. While letters are continually reaching us in response to daily programs, frequently there will be an unusually large response from a special program. It is from many of these letters that special inspiration comes.

On Friday, September 28, the W-M-B-I Announcers Trio conducted the midnight hour program. The hour consisted of gospel hymns as well as a short message on the subject "What Must I Do to Be Saved?" Over three hundred letters were received in appreciation of this hour from the following states and provinces:—Alabama, Arkansas, Colorado, Florida, Georgia, Illinois, Indiana, Iowa, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Jersey, New York, North Carolina, North Dakota, Ohio, Oklahoma, Pennsylvania, South Dakota, Tennessee, Texas, Virginia, Washington, D. C., West Virginia, Wisconsin, Manitoba, Ontario, Saskatchewan.

Many of the messages carried notes of thanksgiving for spiritual blessing received, some from those who have not previously had any particular interest in spiritual things. From a lighthouse on the upper peninsula of Michigan comes the following:

"I am a light keeper and stationed at the north end of Lake Michigan. We live in upper Michigan and appreciate those sermons and hymns very much up here as it is quite lonesome—we live twenty-four miles from Manistique, our nearest city. Hope to listen in again."

From a point many miles distant in northeast Canada comes this response:

"I wish I could tell you what this country looks like. It is miles and miles of forest, and innumerable small lakes. There are log cabins dotted here and there and ours is one of them. And to think we can hear your voices as plain as if they were right in the room! We would be very glad if you would continue your midnight hour. If the weather is clear we can hear you each week."

Here is a well expressed note of appreciation from northern Minnesota:

"The beauty, sincerity and simplicity of your midnight hour program over station W-M-B-I, Chicago, is a real treat which comes to us as clear as if it were from our local station. The beauty of the well chosen musical selections which so widely differ from the general trend of the so-called popular music of today; the sincerity of the speaker in contrast to some of the political speeches now being broadcast, and the direct simplicity with which the truth was spoken, make your program stand out in quality as a convincingly worth while effort."

From an executive of a large factory in Tennessee this note was received:

"May I express my appreciation of the program you gave last night over W-M-B-I? After listening to an evening of music and political speeches I just happened to tune in on W-M-B-I at the time you were giving your midnight program, and as your songs came floating in over the air it gave me joy to know that some one was thinking of Christ and praising Him in song. As you sang, 'In God's Sometime,' I seemed to catch anew just what Christ should mean to us."

From the far north, this note:

"My husband is ill in a railroad hospital miles away, and I was turning the dial searching for something to divert my worried mind, when clear as a bell came the announcement of the song, 'Under His Wings.' It was wonderful! Then the song, 'Only Glory By and By,' and the talk following, were all a wonderful help and inspiration—especially at that hour of the night. I want to thank you again."

From eastern Pennsylvania a note reminiscent of other days:

"I enjoyed your program very much indeed, especially the hymns, 'Telephone to Heaven,' 'The Great Physician,' 'He is So Precious to Me,' and 'Under His Wings.' I surely enjoyed them all; it all brought back to me thoughts of my younger days, fifty years ago when I was but thirteen years of age. I was living with my grandparents at Sag Harbor, Long Island, N. Y., and Moody and Sankey were having their revival meeting at that time."

Here is one from North Dakota:

"I can sit back in my rocker with baby on my arm and take my choice of programs from all parts of the United States. Your program hits us fine and needs no improvement. Come again."

Another from Michigan:

"There is so little of God and His praises over the radio, it is a real blessing to hear anything of praise at any time. And whenever I do hear so, it brings this passage to my mind, Psalm 150:1, and 6 especially."

From Ohio this note of thanksgiving:

"You cannot know the joy it brought me to hear the song, 'In God's Own Sometime.' We sang it in church last Sunday with a Moody boy who has since left for the mission field in Africa. As I listen in on so many of the programs and fill in the interval with my correspondence course I really feel as though I were one of the great family of the Moody Bible Institute. May God bless and prosper you all in every branch and department of this great work."

This message is especially worthy of thanksgiving for it comes from the superintendent of one of our midwest hospitals:

"Last Friday night's midnight hour was especially good. . . . I once knew the joy of very close fellowship and communion with Christ and had a very

clear and definite call to Africa but backslid and did not go. The way is now closed. I could not under any consideration go because of those who now are dependent upon me for support. I am superintendent of the hospital here, have a splendid position and should be happy as far as the world can see. But I am far from being happy. I fully realize the fault is all my own. Is there not some way back? Does God ever restore a person to the same sweet communion and fellowship as before? If so I have not found it. Will you not pray and request prayer."

"The churches here are not very spiritual and little help, so your programs are enjoyed all the more. Thank you so much for your prayers."

From Kentucky:

"The songs were wonderful and seemed to be sung just for me. I especially enjoyed, 'In God's Sometime' and 'Under His Wings.' The program came in so clear and sweet and when you were giving your talk I felt you surely would step out of the radio, it seemed so real."

From a southern college:

"Just a few words to express my deep appreciation for your heart-stirring midnight program. The music came in clear and plain and I could understand every word very distinctly. I am a ministerial student in this college. I have been working on Greek and English. This program has truly been a great spiritual uplift to my soul. I truly feel that we can safely abide 'under the shadow of his wings.'"

From another point in the northern part of the United States:

"Somehow I was unable to sleep so I got up and turned on the radio. I heard a song that sounded very good so I thought I would keep the station and see what I could make out of it. When I found it was a gospel service I was very glad. I heard the entire program and it was very good. I am a blind man but all my thoughts are of Jesus. My wife is nearly blind and she is also deaf—she hears a very little. Her whole thoughts are of Jesus and she is waiting for Him to come. She says that when He comes then all things of this life will be forgotten."

From Colorado:

"Heard your program broadcast this evening. It came in very strong and the reception was very good."

Alabama:

"Program came in good and strong and was very much enjoyed. Hope to be able to listen to a number of your programs."

Louisiana:

"Just a word of appreciation for the wonderful program of Friday night. We will look for more from W-M-B-I."

Florida:

"I cannot find words that will adequately express the benefit I derived personally from your program. My hope is that at least some of our sorrowing friends in the ruined area of my beloved state were as fortunate as I, to be listening to your station. I never listened in to this station before—I tuned in by chance. It was so refreshing and lovely after listening to a varied program of music, singing and political speeches that when you signed off we sought our rest comforted, refreshed and with an added faith that your message was sent to us personally."

Moody Bible Institute Monthly

Illinois:

"The writer was about ready to retire for the night, when he looked at the clock and saw it was just about time for your midnight hour service. He sat down to the radio and tuned in on W-M-B-I. How fine your program came in, especially the sermon on 'What Must I Do to Be Saved?' We have been trying to get your programs but there has been so much interference from other stations. It is a joy to the heart of the writer to know there is at least one broadcasting station wholly dedicated to the service of our Lord and Master, Jesus Christ. May your messages reach down deep into the hearts of the unsaved and cause them to give their hearts and lives to Jesus."



#### ANNOUNCER'S DESK

Wendell P. Loveless



A friend of W-M-B-I has received such blessings from the programs that she has sent us one of her choice possessions, a diamond ring, to dispose of and use the money for maintenance of the work here. I am reminded by this act that the ministry of giving finds its true expression in sacrifice.



It was a joy recently to broadcast a message given to the student body of the Institute by Rev. Gustaf F. Johnson, of Minneapolis.



The Salvation Army Band has resumed its fall and winter series of programs over W-M-B-I and we are already receiving many expressions of appreciation from our listeners.



#### THE OPERATOR'S PANEL

L. H. Greer

#### WHAT IS A WATT?

The operators at the Institute radio station are often asked by visitors to explain what the phrase "a 5000 watt broadcasting station" really means. This article will endeavor to answer that question.



The power of broadcasting stations is now generally expressed in terms of watts. In all electrical measurements the volt, ampere, ohm and watt are the most commonly used units. The name of the watt is given in honor of James Watt (1736-1819), a Scotch instrument maker of the University of Glasgow. Possibly James Watt is better known to the public as the inventor of the steam engine.

In the metric system the erg has been taken as the absolute unit of work or power.

This unit is too small for practical usage as it takes ten million ergs to equal one watt, therefore, the watt has become the practical unit of electrical power. Electrical appliances, motors, dynamos, electric toasters, broadcasting stations and nearly every electrical device is always rated in watts. The electric meters in your home that are used to indicate the electrical power you have used during the month indicate in kilowatts or kilowatt hours. The kilowatt represents 1000 watts.

Occasionally we see electrical machinery rated in horse-power. The relationship between horse-power and watts is very close. A definition of horse-power may be of interest here. James Watt, in his experiments with steam engines, also created the unit of mechanical work in terms of horse-power. This unit of mechanical work is known as the foot pound. A foot pound is the amount of work performed in raising a mass of one pound against the force of gravity through a distance of one foot. Work done at a rate equal to 33,000 foot pounds per minute or 550 foot pounds per second is known as one horse-power (H P.).

Thus, one mechanical horse-power is equal to 746 watts of electrical power, or one kilowatt is equal to 1.34 horse power. It is frequently necessary to figure electrical problems where the known values are so small that it is extremely difficult to accurately measure them. This brings about the use of the prefixes "milli" and "micro," meaning respectively one thousandth and one millionth. Thus, milliwatts and microwatts. Defined in another way, it is said that an electrical circuit has one watt of power flowing in it when a pressure of one volt produces a current of one ampere. Therefore, one of the simplest formulas in figuring power in watts is given by the product of the volts times the amperes.

At W-M-B-I a slightly different method is used to determine the output of the transmitter. The first necessary step is to learn the resistance of the antenna. This value is measured by test instruments and is expressed in ohms. With the resistance of the antenna circuit known, the power in watts is expressed by the formula  $I^2 R$ , where  $I$  equals current in the antenna and  $R$  equals the antenna resistance in ohms. The resistance at W-M-B-I has been measured and is known to be 10 ohms. Substituting this value for  $R$  in the above formula and knowing that our output in watts is 5000, we find that  $I$ , the current in the antenna should be 22.4 amperes. Thus the circuits in the transmitter are adjusted until the antenna current equals this amount. When this condition is reached, we are sure that the station is delivering its full output of 5000 watts.



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